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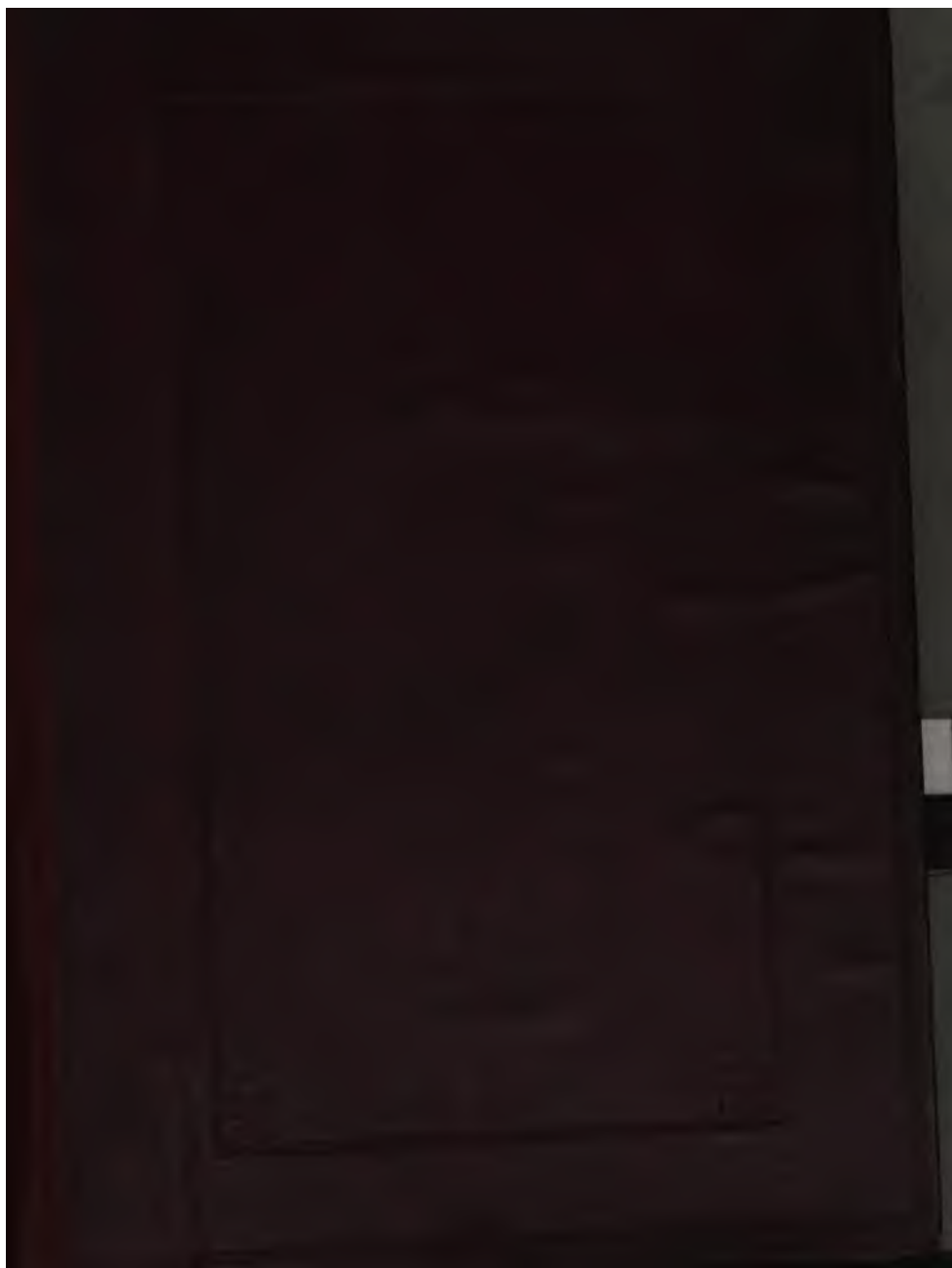
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# HORÆ PAULINÆ:

OR,

## THE TRUTH

OF THE

### SCRIPTURE HISTORY OF ST. PAUL EVINCED

BY A COMPARISON OF THE

### EPISTLES WHICH BEAR HIS NAME

WITH

### THE ACTS OF THE APOSTLES

AND WITH ONE ANOTHER.

By WILLIAM PALEY, M.A.

ARCHDEACON OF CARLISLE.

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*A New Edition, with Notes, Appendix, & Preface,*

By J. S. HOWSON, D.D.

DEAN OF CHESTER.

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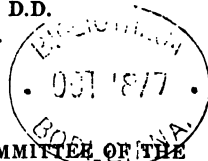
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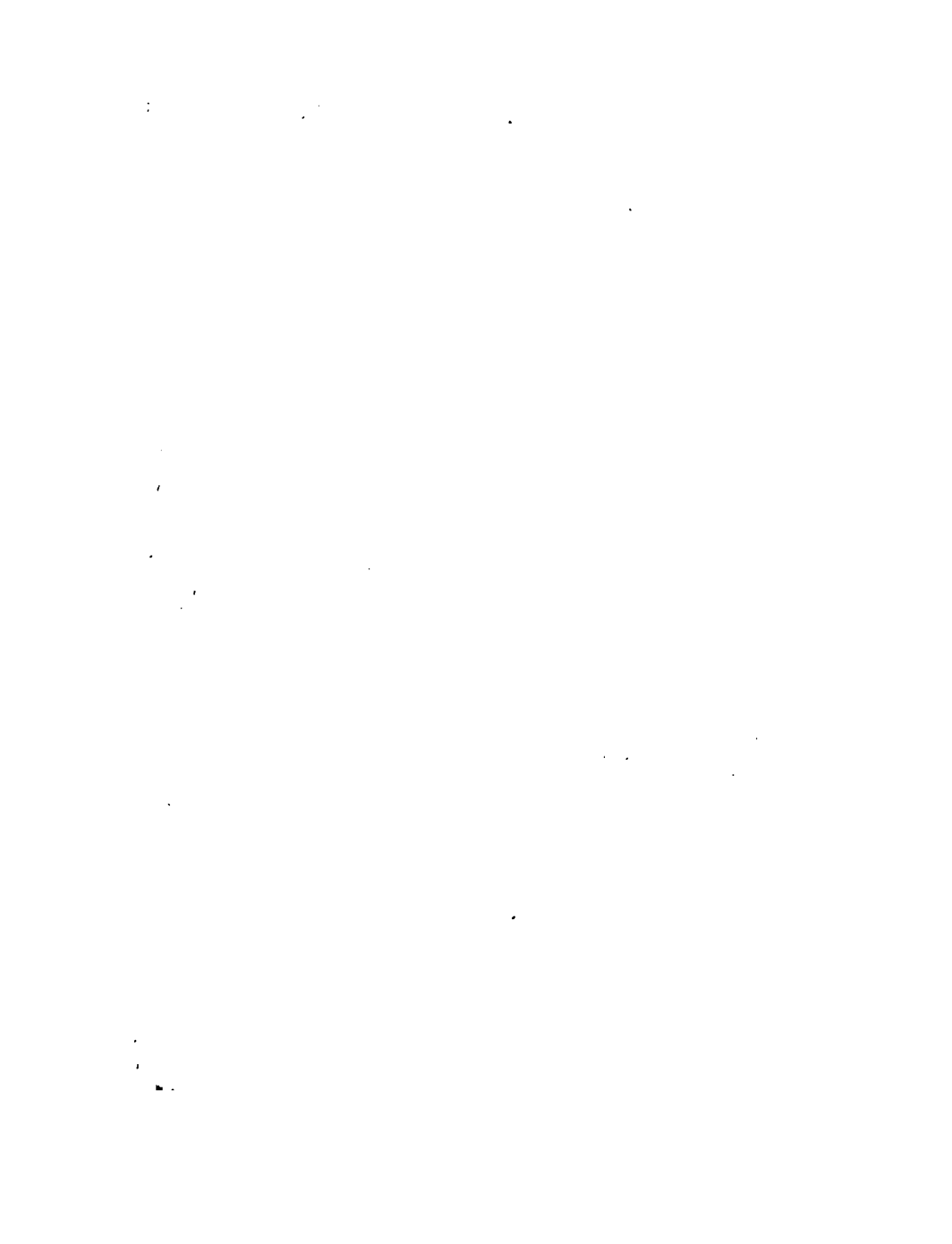
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## PREFACE BY THE EDITOR.

IN discharging the duty committed to me by the authorities of the Society for Promoting Christian Knowledge, I have been engaged in a very congenial task; and this for two reasons, to which I hope it is not indiscreet to refer. I have myself, in conjunction with a friend, gone with great care over the theological ground which is formed by combining together the Acts of the Apostles and the Epistles of St. Paul.<sup>1</sup> It happens, too, that I was educated in the school where, eighty years earlier, Paley was a pupil under his father, and that in my boyhood I was surrounded by anecdotes concerning him and his family.<sup>2</sup> Thus I have stronger reasons

<sup>1</sup> *Life and Epistles of St. Paul*, by Conybeare and Howson, completed in 1852, and published in successive editions since.

<sup>2</sup> The Rev. W. Paley and the Rev. R. Ingram, who succeeded him, were together, I believe, Head Masters of Giggleswick School, in the West Riding of Yorkshire, a

than almost any one else for studying the *Horæ Paulinæ* with lively and abiding interest.

A few words may be permitted here, first, on the characteristics of the original work, and then, on what has been attempted in the present edition.

The writing of this book belongs to the period of Archdeacon Paley's residence in Westmorland and Cumberland, and its chronological place is intermediate between the *Moral Philosophy*, which preceded it, and the *Evidences of Christianity*, published afterwards.

These two works were elaborated from copious notes delivered by Paley when a College Tutor in Cambridge, and after a careful consideration of what had been written by other authors on the same subjects. No such materials seem to have been used in the composition of the *Horæ Paulinæ*. There is every reason to believe that it was a far more strictly original work than the others. Among the older papers, indeed, is one which clearly contains its germ.<sup>3</sup> This paper does not correspond with the chapter upon "Undesigned Coincidences" in the *Evidences*.<sup>4</sup>


hundred years, the former having been in office fifty-five years, and the latter forty-five.

<sup>3</sup> See the *Life of Paley* (1848), vol. i., p. clv.

<sup>4</sup> Part II., ch. vii. See Mr. Litton's Edition of the *Evidences*, published by the Society for Promoting Christian Knowledge, p. 476.

It contains some instances which are not found there, and some, on the other hand, which are brought forward in the *Horæ Paulinæ*. Thus it is probable that the line of argument, which marks this book, had been long in the writer's mind; that he made some use of it in his lectures at Cambridge; but that the book was written, freshly and separately, long afterwards. We have no means of knowing how long he was engaged in this task. We can imagine him occupied upon it with great delight during his rides from Appleby, or in his garden at Dalston, and referring to such authors as he had in his library—Locke, Grotius, Pearce, Benson, Lardner, Wetstein, Griesbach, Pearson—whom he quotes, though not to any great extent, in the course of his writing.

The paper to which allusion has been made is divided into two parts, the first relating to the evidence which lies on the surface of the Epistles. "Nothing but reality could have inspired them," is Paley's remark on this aspect of the matter. The second part has regard to the comparison of the Epistles with the Acts, and those points of connexion between them which are coincidences and yet undesigned. It is worth while to observe that in this part of the paper there occurs a very curious mistake. Referring to 2 Tim.





iv. 11, Paley says the Apostle "urges Timothy and Mark to come to him at Rome; accordingly we find that Timothy and Mark were with him at Rome when the Epistles to Philemon, Ephesians, and Colossians were written." It is significant that this instance did not appear in the *Horæ Paulinæ*, as actually published. Paley had hastily hit off a coincidence which was very attractive at first sight, but which on further inquiry broke down. The Epistles to Philemon, Colossians, and Ephesians were written in a different imprisonment from that during which St. Paul sent his final letter to Timothy.<sup>5</sup> It is remarkable, however, that the same error, in another form, does still appear in the book.<sup>6</sup>

While the treatises on the "Evidences" and on "Moral Philosophy" can hardly be regarded as great and permanent works of genius, this treatise is strictly unique in its character, and can never be superseded. Yet this was not the view taken of their relative merits at the time of their publication. The following sentences,

<sup>5</sup> For a very conclusive, though brief statement of the grounds for believing in a second imprisonment, I may be allowed to refer to *Saint Paul, sa double Captivité à Rome*: par Louis Buffet. Paris, 1860.

<sup>6</sup> See note, p. 221.

written by Paley's eldest son and biographer, will now be read by many persons with surprise :— "In 1790 he published his 'Horæ Paulinæ.' This, though perhaps the most original of his works, and containing as much accuracy of investigation, as much shrewdness in eliciting probable motives, is not calculated so well for general reading as his other works. It never met with a demand at all equal to the rest. Whether it be that the subject is more confined, that it has too distant a bearing upon general information, that it contains only a part of the Evidences of Christianity, that it is a repetition of the same proof, that the mind of the reader is satisfied with proof long before the writer leaves his subject, it has never been much noticed in comparison with other writings of the same author. It is a fair specimen, however, of original criticism, and proves him to have been thoroughly versed in St. Paul's writings." <sup>7</sup> Still stranger, perhaps, is Archdeacon Paley's own estimate of the relative claims of his works on public reputation. When the second and third of his chief works were ready for publication, he wrote to his bookseller: "I adhere to my proposal of 500*l*. for the 'Evidences' and 'Horæ Paulinæ.' I be-

<sup>7</sup> *Life*, p. cliv.

lieve I do not undervalue the 'Evidences' at that price, whether the '*Horæ Paulinæ*' be worth anything or not."<sup>8</sup>

One point of considerable interest, in studying the *Horæ Paulinæ*, is to connect the speciality of this work with certain features of the author's own mind and character: and in two respects this is very possible.

In all parts of Paley's life he was remarkable for shrewd observation and close attention to details. In his boyhood he was never weary of such occupations as watching an old woman at her knitting or a joiner at his work. At that time he has been known to sit up through the night, that he might make himself acquainted with the whole process of soap-boiling. Just so, in the latest period of his life, when he was Rector of Bishop Wearmouth, he would be found at the end of the pier, on a stormy day, "conversing with seafaring men upon their way of life, and acquainting himself with their feelings and sensations in a storm." This habit of mind receives a good illustration from a letter which he wrote (May 22, 1799) to his friend Dr. Carlyle, who accompanied Lord Elgin to the Levant: "Compare everything," he says, "with Cumberland and English scenery—de-

<sup>8</sup> *Life*, p. clxxx.

scribe minutely how you pass one day on ship-board—give us one day at Constantinople minutely from morning to night—if you see a man working in the fields, call to him to bring the dinner he has with him, and describe it minutely—get into the inside of a cottage, and describe what you find actually doing—describe your impressions upon first seeing things.”<sup>9</sup> It is evident to any careful reader of the treatise before us that this mental habit of the author has much to do with its characteristic features.

But there was another feature of Paley’s mind which it is much to our purpose to note. He had a peculiar fondness for matters of judicature, and especially for such proceedings as take place in criminal courts. When he was a young man, engaged in education at

<sup>9</sup> A letter to Dr. Paley from Dr. Carlyle, when on his Eastern journey, is in another way illustrative of the *Horæ Paulinæ*. He went very nearly along St. Paul’s route (Acts xv. 41; xvi. 1) in inverse order, through Lycaonia and Cilicia to Chelendris, where he “took shipping for Cyprus;” and writing from thence on Feb. 16, 1800, he says he “travelled through one plain near 200 miles long, and from 18 to 20 over, the plain where Lystra and Derbe and a number of other cities stood—a plain, I believe, nearly half as big as Yorkshire.” It is hardly possible that Paley can have read this letter without thinking of what he himself had written a few years before, on the verge of Yorkshire, concerning the experiences of Paul and Timothy in these regions. See on 2 Tim., No. v.

Greenwich, he spent much of his spare time in attending trials, and showed the greatest interest in watching the fate of prisoners. All through life he displayed marked cleverness in weighing evidence, and a great love of that kind of pointed investigation which is required in the cross-examination of witnesses. In the *Horæ Paulinæ* this bent of his mind found full scope. A writer on legal studies<sup>1</sup> says that this book is "remarkably adapted for the profitable exercise of the minds of Law Students;" and, quoting Archbishop Whately's<sup>2</sup> observation, that the book is "an incomparable specimen of reasoning," he adds, that this is pre-eminently true in regard to "that kind of reasoning with which lawyers are peculiarly conversant, and in which they do and ought to excel." Professor Blunt has truly said<sup>3</sup> that "it would not be in the power of the most suspicious lawyer at the Old Bailey to subject two witnesses to a stricter cross-examination than that by which Paley has tried the testimony of St. Paul and St. Luke."

The peculiar value of the argument in this

<sup>1</sup> Warren's *Law Studies*, 2nd Edition (1845), pp. 224, 225.

<sup>2</sup> Whately's *Rhetoric*, 5th Edition, p. 94, n.

<sup>3</sup> *Quarterly Review*, Oct., 1828.

treatise was perceived at an early date on the Continent, where, at the end of the last century and the beginning of this, unbelief was manifested still more seriously than in England. Translations appeared both in French and German. Both are now extremely difficult to procure: and, if I may presume to judge of the theological needs of foreign countries, I think they might be republished with great advantage. I possess a copy of the former, which is simply a version without any notes.<sup>4</sup> The latter, which is to be found in the libraries of Göttingen and the British Museum, has some useful additions by the translator.<sup>5</sup> There was, moreover, an earlier proposal to translate the work into German, which, though it led to no results, is recorded in some letters of permanent value.<sup>6</sup> A Zurich theologian, named Hess, wrote to Paley two most interesting letters, which showed that he fully appreciated the significance of the work, though in fact he had never seen it, and

<sup>4</sup> This French version by Levade was first published at Nîmes in 1809, and then republished in Paris in 1821.

<sup>5</sup> Published by Henke at Helmstadt, in 1797. In Ersch and Grüber's *Encyclopedia* it is said truly of Paley, in reference to the *Horæ Paulinæ*, "mit bewundernswürdigen Scharfsinne hat er die kleinsten Umstände hervorzubeben und für seine Untersuchung zu benutzen gewusst."

<sup>6</sup> See the *Life*, by his Son, p. clviii.

knew it only through reviews.<sup>7</sup> It is well worth while to quote a few words from the first of these letters, for they fit the necessity of our times, as well as the necessity of his. He writes, as he says, “persuasum habens, vix ullâ aliâ ratione, hoc præsertim tempore, rei Christianæ melius posse consuli, quam ostendendo firmis eam certissimisque *Historiæ* fide dignissimæ fundamentis niti. Et in ejusmodi rerum tractatione ne minutissima quidem parvi habenda, sed ipsas illas *περιστάσεις* a lectoribus plerumque neglectas multum sæpe momenti ad firmiorem animi persuasionem adferre sæpissime expertus sum.” This letter was written on the 1st of June, 1792. It is clear that a copy of the book was sent by Paley to Zurich; but whether it ever reached its destination we cannot tell. It had not been received when Hess wrote again on the 5th of November, in the same year.

Various editions of the *Horæ Paulinæ* have, of course, been published in England: and there is no probability that the peculiar value of the work will ever cease to be understood in this country. That which has been attempted in the present Edition may be sufficiently stated in a single paragraph.

<sup>7</sup> The difference between those times and ours is curiously illustrated by what Hess says on this point: “Inspicere

I have not thought it right to add or change a single syllable in the text, though here and there, for the sake of additional clearness, new divisions of paragraphs have been adopted, and words have been printed in italics. Where it has seemed to me that Paley is in error, or where some additional comment has appeared to me required, I have placed notes in square brackets, with the letter H, at the foot of the page. But my chief contribution to the argument has been a series of Appendices at the end of the Volume, upon the following topics, in order: (1) Coincidences connected with Geography; (2) The Three Accounts of St. Paul's Conversion; (3) The Unity of St. Paul's Character; (4) Coincidences connected with St. Luke; (5) The Date of the Epistle to the Galatians; (6) St. Paul's Journeys to Jerusalem; (7) The Epistles to the Ephesians and the Colossians compared; (8) St. Paul's characteristic Metaphors; (9) The "Faithful Sayings" of the Pastoral Epistles. The trains of subtle and ingenious thought suggested by the method of Paley's *Horæ Paulinæ* are very attractive: and some parts of the Appendices may be thought fanciful and overstrained. But, even if

nondum contigit; cum inter Bibliopolas Londinenses ac nostrates nullum intercidit commercium."



this is the case, no harm is done. Each undesigned coincidence rests on its own merits. If one that is suggested will not stand the test of fair criticism, it simply collapses, without injuring other evidence of the same kind; while the addition of even one such coincidence to the general stock is a sensible help to existing testimony.

J. S. H.



THE TRUTH  
OF THE  
SCRIPTURE HISTORY OF ST. PAUL  
EVINCED.

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CHAPTER I.

EXPOSITION OF THE ARGUMENT.

THE volume of Christian Scriptures contains thirteen letters purporting to be written by St. Paul ; it contains also a book, which, among other things, professes to deliver the history, or rather memoirs of the history, of this same person. By assuming the genuineness of the letters, we may prove the substantial truth of the history ; or, by assuming the truth of the history, we may argue strongly in support of the genuineness of the letters. But I assume neither one nor the other. The reader is at

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liberty to suppose these writings to have been lately discovered in the library of the Escorial, and to come to our hands destitute of any extrinsic or collateral evidence whatever; and the argument I am about to offer is calculated to show, that a comparison of the different writings would, even under these circumstances, afford good reason to believe the persons and transactions to have been real, the letters authentic, and the narration in the main to be true.

Agreement or conformity between letters bearing the name of an ancient author, and a received history of that author's life, does not necessarily establish the credit of either: because,

1. The history may, like Middleton's Life of Cicero, or Jortin's Life of Erasmus, have been wholly, or in part, compiled from the letters; in which case it is manifest that the history adds nothing to the evidence already afforded by the letters: or,

2. The letters may have been fabricated out of the history; a species of imposture which is certainly practicable; and which, without any accession of proof or authority, would necessarily produce the appearance of consistency and agreement: or,

3. The history and letters may have been

founded upon some authority common to both ; as upon reports and traditions which prevailed in the age in which they were composed, or upon some ancient record now lost, which both writers consulted ; in which case also, the letters, without being genuine, may exhibit marks of conformity with the history, and the history, without being true, may agree with the letters.

Agreement, therefore, or conformity, is only to be relied upon so far as we can exclude these several suppositions. Now the point to be noticed is, that, in the three cases above enumerated, conformity must be the effect of *design*. Where the history is compiled from the letters, which is the first case, the design and composition of the work are in general so confessed, or made so evident by comparison, as to leave us in no danger of confounding the production with original history, or of mistaking it for independent authority. The agreement, it is probable, will be close and uniform, and will easily be perceived to result from the intention of the author, and from the plan and conduct of his work.— Where the letters are fabricated from the history, which is the second case, it is always for the purpose of imposing a forgery upon the public ; and, in order to give colour and probability to the fraud, names, places, and

circumstances, found in the history, may be studiously introduced into the letters, as well as a general consistency be endeavoured to be maintained. But here it is manifest, that whatever congruity appears, is the consequence of meditation, artifice, and design.—The third case is that wherein the history and the letters, without any direct privity or communication with each other, derive their materials from the same source; and, by reason of their common original, furnish instances of accordance and correspondency. This is a situation in which we must allow it to be possible for ancient writings to be placed; and it is a situation in which it is more difficult to distinguish spurious from genuine writings than in either of the cases described in the preceding suppositions; inasmuch as the congruities observable are so far accidental, as that they are not produced by the immediate transplanting of names and circumstances out of one writing into the other. But although, with respect to each other, the agreement in these writings be mediate and secondary, yet is it not properly or absolutely undesigned; because, with respect to the common original from which the information of the writers proceeds, it is studied and factitious. The case of which we treat must, as to the

letters, be a case of forgery; and when the writer, who is personating another, sits down to his composition—whether he have the history with which we now compare the letters, or some other record, before him; or whether he have only loose tradition and reports to go by—he must adapt his imposture, as well as he can, to what he finds in these accounts; and his adaptations will be the result of counsel, scheme, and industry: art must be employed; and vestiges will appear of management and design. Add to this, that, in most of the following examples, the circumstances in which the coincidence is remarked are of too particular and domestic a nature to have floated down upon the stream of general tradition.<sup>1</sup>

Of the three cases which we have stated, the difference between the first and the two others is, that in the first the design may be fair and honest, in the others it must be accompanied with the consciousness of fraud; but in all there

<sup>1</sup> [This remark should be carefully noted. The “particular and domestic” nature of the circumstances on which many of the following coincidences depend, goes far to exclude the possibility of a vague traditional origin, in regard to St. Paul’s Epistles, while yet it exposes these Epistles to a severe strain of another kind: and it is, in a great measure, because they can bear this strain, that we are convinced of their genuineness and authenticity.—H.]

is design. In examining, therefore, the agreement between ancient writings, the character of truth and originality is undesignedness: and this test applies to every supposition; for, whether we suppose the history to be true, but the letters spurious; or the letters to be genuine, but the history false; or, lastly, falsehood to belong to both—the history to be a fable, and the letters fictitious; the same inference will result—that either there will be no agreement between them, or the agreement will be the effect of design. Nor will it elude the principle of this rule, to suppose the same person to have been the author of all the letters, or even the author both of the letters and the history; for no less design is necessary to produce coincidence between different parts of a man's own writings, especially when they are made to take the different forms of a history and of original letters, than to adjust them to the circumstances found in any other writing.

With respect to those writings of the New Testament which are to be the subject of our present consideration, I think that, as to the authenticity of the Epistles, this argument, where it is sufficiently sustained by instances, is nearly conclusive; for I cannot assign a supposition of forgery, in which coincidences of the

kind we inquire after are likely to appear. As to the history, it extends to these points;—It proves the general reality of the circumstances; it proves the historian's knowledge of these circumstances. In the present instance it confirms his pretensions of having been a contemporary, and in the latter part of his history a companion of St. Paul. In a word, it establishes the substantial truth of the narration: and *substantial* truth is that which, in every historical inquiry, ought to be the first thing sought after and ascertained; it must be the groundwork of every other observation.

The reader then will please to remember this word *undesignedness*, as denoting that upon which the construction and validity of our argument chiefly depend.

As to the proofs of undesignedness, I shall in this place say little; for I had rather the reader's persuasion should arise from the instances themselves, and the separate remarks with which they may be accompanied, than from any previous formulary or description of argument. In a great plurality of examples, I trust he will be perfectly convinced that no design or contrivance whatever has been exercised: and if some of the coincidences alleged appear to be minute, circuitous, or oblique, let



him reflect that this very indirectness and subtlety is that which gives force and propriety to the example. Broad, obvious, and explicit agreements prove little; because it may be suggested that the insertion of such is the ordinary expedient of every forgery: and though they may occur, and probably will occur, in genuine writings, yet it cannot be proved that they are peculiar to these.

Thus what St. Paul declares in chap. xi. of 1 Cor. concerning the institution of the Eucharist: "For I have received of the Lord that which I also delivered unto you, That the Lord Jesus, the same night in which He was betrayed, took bread; and when He had given thanks, He brake it, and said, Take, eat; this is My body, which is broken for you; this do in remembrance of Me"—though it be in close and verbal conformity with the account of the same transaction preserved by St. Luke, is yet a conformity of which no use can be made in our argument; for if it should be objected that this was a mere recital from the Gospel, borrowed by the author of the Epistle, for the purpose of setting off his composition by an appearance of agreement with the received account of the Lord's Supper, I should not know how to repel the insinuation. In like manner, the description which St. Paul

gives of himself, in his Epistle to the Philip-  
pians (iii. 5)—“Circumcised the eighth day, of  
the stock of Israel, of the tribe of Benjamin, an  
Hebrew of the Hebrews; as touching the law,  
a Pharisee; concerning zeal, persecuting the  
church; touching the righteousness which is in  
the law, blameless”—is made up of particulars  
so plainly delivered concerning him, in the Acts  
of the Apostles, the Epistle to the Romans, and  
the Epistle to the Galatians, that I cannot deny  
but that it would be easy for an impostor, who  
was fabricating a letter in the name of St. Paul,  
to collect these articles into one view. This,  
therefore, is a conformity which we do not  
adduce.

But when I read in the Acts of the Apostles,  
that “when Paul came to Derbe and Lystra,  
behold, a certain disciple was there, named  
Timotheus, the son of a certain woman *which  
was a Jewess* ;” and when, in an Epistle ad-  
dressed to Timothy, I find him reminded of his  
“having known the holy Scriptures *from a  
child*,”<sup>2</sup> which implies that he must, on one side  
or both, have been brought up by Jewish  
parents; I conceive that I remark a coincidence  
which shows, by its very *obliquity*, that scheme

<sup>2</sup> [Compare Acts xvi. 1, with 2 Tim. iii. 15.—H.]

was not employed in its formation. In like manner, if a coincidence depend upon a comparison of dates, or rather of circumstances from which the dates are gathered, the more intricate that comparison shall be, the more numerous the intermediate steps through which the conclusion is deduced; in a word, the more *circuitous* the investigation is, the better; because the agreement which finally results is thereby farther removed from the suspicion of contrivance, affectation, or design.<sup>3</sup> And it should be remembered, concerning these coincidences, that it is one thing to be minute, and another to be precarious; one thing to be

<sup>3</sup> [A careless reasoner might say that because it has required ingenuity to find out these coincidences, therefore it must have required ingenuity to put them in. But the truth is exactly the contrary of this. The greater the ingenuity may have been in the discovery of these coincidences, the more complete has been the absence of ingenuity as regards their existence. In the case of a cross-examination in a court of justice, the simple honesty of the witness will often come to view precisely in proportion to the cunning of the lawyer. Paley has been very crafty in this treatise; but this only proves the absence of craft on the part of St. Paul and St. Luke.

And another general remark may here be permitted. It is quite possible that a coincidence, which has been discovered with difficulty and only after careful thought, may be clear as the noonday, when once pointed out. The greater the sagacity required in the search, the more pellucid and more undoubted may be the result in the end.—H.]

unobserved, and another to be obscure; one thing to be circuitous or oblique, and another to be forced, dubious, or fanciful. And this distinction ought always to be retained in our thoughts.

The very particularity of St. Paul's Epistles; the perpetual recurrence of names of persons and places; the frequent allusions to the incidents of his private life, and the circumstances of his condition and history; and the connexion and parallelism of these with the same circumstances in the Acts of the Apostles, so as to enable us, for the most part, to confront them with one another; as well as the relation which subsists between the circumstances, as mentioned or referred to in the different Epistles,—afford no inconsiderable proof of the genuineness of the writings and the reality of the transactions. For as no advertence is sufficient to guard against slips and contradictions, when circumstances are multiplied, and when they are liable to be detected by contemporary accounts equally circumstantial; an impostor, I should expect, would either have avoided particulars entirely, contenting himself with doctrinal discussions, moral precepts, and general reflections; <sup>4</sup> or if, for the sake of imitating

<sup>4</sup> This, however, must not be misunderstood. A person

St. Paul's style, he should have thought it necessary to intersperse his composition with names and circumstances, he would have placed them out of the reach of comparison with the history. And I am confirmed in this opinion by an inspection of two attempts to counterfeit St. Paul's Epistles, which have come down to us; and the only attempts, of which we have any knowledge, that are at all deserving of regard. One of these is an epistle to the Laodiceans, extant in Latin, and preserved by Fabricius in his collection of apocryphal Scriptures. The other purports to be an epistle of St. Paul to the Corinthians, in answer to an

writing to his friends, and upon a subject in which the transactions of his own life were concerned, would probably be led in the course of his letter, especially if it was a long one, to refer to passages found in his history. A person addressing an epistle to the public at large, or under the form of an epistle delivering a discourse upon some speculative argument, would not, it is probable, meet with an occasion of alluding to the circumstances of his life at all: he might, or he might not; the chance on either side is nearly equal. This is the situation of the catholic Epistles. Although, therefore, the presence of these allusions and agreements be a valuable accession to the arguments by which the authenticity of a letter is maintained, yet the want of them certainly forms no positive objection.

[These remarks have an important bearing on some questions connected with the Epistle to the Ephesians, as will be seen below.—H.]

epistle from the Corinthians to him. This was translated by Scroderus from a copy in the Armenian language which had been sent to W. Whiston, and was afterwards, from a more perfect copy procured at Aleppo, published by his sons, as an appendix to their edition of Moses Chorenensis. No Greek copy exists of either: they are not only not supported by ancient testimony, but they are negatived and excluded; as they have never found admission into any catalogue of apostolical writings, acknowledged by, or known to, the early ages of Christianity. In the first of these, I found, as I expected, a total *evitation* of circumstances.<sup>5</sup> It is simply a collection of sentences from the canonical Epistles, strung together with very little skill. The second, which is a more ver-sute and specious forgery, is introduced with a list of names of persons who wrote to St. Paul from Corinth; and is preceded by an account

<sup>5</sup> [The most complete account of the "Epistle to the Laodiceans" is given by Professor Lightfoot (*Comm. on Colossians*, pp. 340—366), who describes it as "a cento of Pauline phrases strung together without any definite connexion or clear object," and who says at the conclusion that "the dawn of the Reformation epoch effectually scared away this ghost of a Pauline Epistle, which has been laid for ever, and will not again be suffered to haunt the mind of the Church."—H.]

sufficiently particular of the manner in which the epistle was sent from Corinth to St. Paul, and the answer returned. But they are names which no one ever heard of; and the account it is impossible to combine with anything found in the Acts, or in the other Epistles.<sup>6</sup> It is not necessary for me to point out the internal marks of spuriousness and imposture which these compositions betray; but it was necessary to observe, that they do not afford those coincidences which we propose as proofs of authenticity in the Epistles which we defend.

Having explained the general scheme and formation of the argument, I may be permitted to subjoin a brief account of the manner of conducting it.

I have disposed the several instances of agreement under separate numbers; as well to

<sup>6</sup> [For the apocryphal Epistles of the Corinthians to St. Paul, and of St. Paul to the Corinthians, see the Appendix to the *Commentary on 1 Cor. and 2 Cor.*, by Dean Stanley, who observes that it is "important to call attention to the irreconcilable difference both of fact and style between two indisputably genuine Epistles of St. Paul on the one hand, and two indisputably spurious Epistles on the other:—first, as showing the impossibility of confounding the two together; secondly, as showing the ignorance and clumsiness with which forgers of later times compiled their imitations of genuine Apostolic works."—H.]

mark more sensibly the divisions of the subject, as for another purpose, namely, that the reader may thereby be reminded that the instances are independent of one another. I have advanced nothing which I did not think probable; but the degree of probability, by which different instances are supported, is undoubtedly very different. If the reader, therefore, meets with a number which contains an instance that appears to him unsatisfactory, or founded in mistake, he will dismiss that number from the argument, but without prejudice to any other.<sup>7</sup> He will have occasion also to observe, that the coincidences discoverable in some Epistles are much fewer and weaker than what are supplied by others. But he will add to his observation this important circumstance—that whatever ascertains the original of one Epistle, in some measure establishes the authority of the rest.

<sup>7</sup> [In other words, to use the expression which Paley employs elsewhere, the argument is *cumulative*. This is a most important feature of the *Horæ Paulinæ*. In some cases an argument on Christian Evidence is of the nature of a chain, which gives way entirely if a single link is broken. Not so here. The instances of undesigned coincidence, given in this volume, vary very much in relative value. One or two rest on a mistake; a few are only moderately persuasive; but most of them furnish us with positions which are impregnable.—H.]



For, whether these Epistles be genuine or spurious, everything about them indicates that they come from the same hand. The diction, which it is extremely difficult to imitate, preserves its resemblance and peculiarity throughout all the Epistles.\* Numerous expressions and singularities of style, found in no other part of the New Testament, are repeated in different Epistles; and occur, in their respective places, without the smallest appearance of force or art. An involved argumentation, frequent obscurities, especially in the order and transition of thought, piety, vehemence, affection, bursts of rapture, and of unparalleled sublimity, are properties, all or most of them, discernible in every letter of the collection. But although these Epistles bear strong marks of proceeding from the same hand, I think it is still more certain that they were originally separate publications. They form no continued story; they compose no regular correspondence; they comprise not the transactions of any particular period; they carry on no connexion of argument: they depend not

\* [The general truth of this statement is crossed by a partial exception in the case of the Pastoral Epistles, which exception itself may be used to support the general conclusions in this book. See more on this subject in APPENDIX IX.—H.]

upon one another; except in one or two instances, they refer not to one another. I will further undertake to say, that no study or care has been employed to produce or preserve an appearance of consistency among them. All which observations show that they were not intended by the person, whoever he was, that wrote them, to come forth or to be read together; that they appeared at first separately, and have been collected since.

The proper purpose of the following work is, to bring together, from the Acts of the Apostles, and from the different Epistles, such passages as furnish examples of undesigned coincidence; but I have so far enlarged upon this plan, as to take into it some circumstances found in the Epistles, which contributed strength to the conclusion, though not strictly objects of comparison.

It appeared also a part of the same plan, to examine the difficulties which presented themselves in the course of our inquiry.

I do not know that the subject has been proposed or considered in this view before. Ludovicus Capellus, Bishop Pearson, Dr. Benson, and Dr. Lardner, have each given a continued history of St. Paul's life,<sup>9</sup> made up from the

<sup>9</sup> [Ludovicus Capellus, in his *Historia Apostolica*, ex

Acts of the Apostles and the Epistles joined together. But this, it is manifest, is a different undertaking from the present, and directed to a different purpose.

If what is here offered shall add one thread to that complication of probabilities by which the Christian history is attested, the reader's attention will be repaid by the supreme importance of the subject; and my design will be fully answered.

*Actis Apostolorum et Epistolis inter se collatis collecta* (1683), reprinted in vol. vii. of the *Critici Sacri*; Bishop Pearson, in his *Annales Paulini* (1688), reprinted in his *Minor Theological Works*, by Archdeacon Churton. The title of Benson's work is given below, p. 88. On the question of the *originality* of the *Horæ Paulinæ*, see the Preface.—H.]

## CHAPTER II.

THE EPISTLE TO THE ROMANS.

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## No. I.

THE first passage I shall produce from this Epistle, and upon which a good deal of observation will be founded, is the following:—

“But now I go unto Jerusalem, to minister unto the saints; for it hath pleased them of Macedonia and Achaia to make a certain contribution for the poor saints which are at Jerusalem.” Rom. xv. 25, 26.

In this quotation three distinct circumstances are stated—a contribution in Macedonia for the relief of the Christians of Jerusalem, a contribution in Achaia for the same purpose, and an intended journey of St. Paul to Jerusalem. These circumstances are stated as taking place at the same time, and that to be the time when the Epistle was written. Now let us inquire

whether we can find these circumstances elsewhere; and whether, if we do find them, they meet together in respect of date. Turn to the Acts of the Apostles, chap. xx. ver. 2, 3, and you read the following account: "When he had gone over those parts (namely, Macedonia), and had given them much exhortation, he came into Greece, and there abode three months; and when the Jews laid wait for him, *as he was about to sail into Syria*, he purposed to return through Macedonia." From this passage, compared with the account of St. Paul's travels given before, and from the sequel of the chapter, it appears, that upon St. Paul's *second* visit to the peninsula of Greece,<sup>1</sup> his intention was, when he should leave the country, to proceed from Achaia directly by sea to Syria; but that, to avoid the Jews, who were lying in wait to intercept him in his route, he so far changed his purpose as to go back through Macedonia, embark at Philippi, and pursue his voyage from thence towards Jerusalem. Here therefore is a journey to Jerusalem; but not a syllable of any contribution. And as St. Paul had taken several journeys to Jerusalem before, and one

<sup>1</sup> [It is worth while to note here, that though this was St. Paul's second visit to the Greek peninsula, it was a part of his Third Missionary Journey.—H.]

also immediately after his *first* visit into the peninsula of Greece (Acts xviii. 21), it cannot from hence be collected in which of these visits the Epistle was written, or, with certainty, that it was written in either. The silence of the historian, who professes to have been with St. Paul at the time (xx. 6), concerning any contribution, might lead us to look out for some different journey, or might induce us perhaps to question the consistency of the two records, did not a very accidental reference, in another part of the same history, afford us sufficient ground to believe that this silence was omission. When St. Paul made his reply before Felix, to the accusations of Tertullus, he alleged, as was natural, that neither the errand which brought him to Jerusalem, nor his conduct while he remained there, merited the calumnies with which the Jews had aspersed him. “Now after many years (that is, of absence), *I came to bring alms to my nation and offerings*; whereupon certain Jews from Asia found me purified in the temple, neither with multitude nor with tumult; who ought to have been here before thee, and object, if they had ought against me.” Acts xxiv. 17—19. This mention of alms and offerings certainly brings the narrative in the Acts nearer to an accordance with the Epistle;

yet no one, I am persuaded, will suspect that this clause was put into St. Paul's defence, either to supply the omission in the preceding narrative, or with any view to such accordance.

After all, nothing is yet said or hinted concerning the *place* of the contribution; nothing concerning Macedonia and Achaia. Turn therefore to the First Epistle to the Corinthians, chap. xvi. ver. 1—4, and you have St. Paul delivering the following directions: "Concerning the collection for the saints, as I have given orders to the churches of Galatia, even so do ye: upon the first day of the week let every one of you lay by him in store as God hath prospered him, that there be no gatherings when I come. And when I come, whomsoever you shall approve by your letters,<sup>2</sup> them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me." In this passage we find a contribution carrying on at Corinth, the capital of Achaia, for the Christians of Jerusalem; we find also a hint given of the possibility of St. Paul's going up to Jerusalem himself, after he had paid his visit into Achaia: but this is spoken of rather as a possibility than as any settled intention; for his first thought was, "Whomsoever you shall

<sup>2</sup> [See note below, p. 99.—H.]

approve by your letters, them will I *send* to bring your liberality to Jerusalem;" and, in the sixth verse he adds, "That ye may bring me on my journey *whithersoever* I go." This Epistle purports to be written after St. Paul had been at Corinth; for it refers throughout to what he had done and said among them while he was there. The expression therefore, "when I come," must relate to a *second* visit; against which visit the contribution spoken of was desired to be in readiness.

But though the contribution in Achaia be expressly mentioned, nothing is here said concerning any contribution in Macedonia. Turn, therefore, in the third place, to the Second Epistle to the Corinthians, chap. viii. ver. 1—4, and you will discover the particular which remains to be sought for: "Moreover, brethren, we do you to wit of the grace of God bestowed on the *churches of Macedonia*; how that, in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality; for to their power I bear record, yea, and beyond their power, they were willing of themselves; praying us, with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering to the saints." To which add chap. ix. ver.



2: "I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago." In this Epistle we find St. Paul advanced as far as Macedonia, upon that *second* visit to Corinth which he promised in his former Epistle; we find also, in the passages now quoted from it, that a contribution was going on in Macedonia at the same time with, or soon however following, the contribution which was made in Achaia; but for whom the contribution was made does not appear in this Epistle at all: that information must be supplied from the first Epistle.

Here therefore, at length, but fetched from three different writings, we have obtained the several circumstances we inquired after, and which the Epistle to the Romans brings together, namely, a contribution in Achaia for the Christians of Jerusalem; a contribution in Macedonia for the same; and an approaching journey of St. Paul to Jerusalem. We have these circumstances—each by some hint in the passage in which it is mentioned, or by the date of the writing in which the passage occurs—fixed to a particular time; and we have that time turning out, upon examination, to be in all the *same*; namely, towards the close of St. Paul's second visit to the peninsula of Greece. This is

an instance of conformity beyond the possibility, I will venture to say, of random writing to produce. I also assert, that it is in the highest degree improbable that it should have been the effect of contrivance and design. The imputation of *design* amounts to this, that the forger of the Epistle to the Romans inserted in it the passage upon which our observations are founded, for the purpose of giving colour to his forgery by the appearance of conformity with other writings which were then extant. I reply, in the first place, that, if he did this to countenance his forgery, he did it for the purpose of an argument which would not strike one reader in ten thousand.<sup>3</sup> Coincidences so circuitous as this answer not the ends of forgery; are seldom I believe, attempted by it. In the second place, I observe, that he must have had the Acts of the Apostles, and the two Epistles to the Corinthians, before him at the time. In the Acts of the Apostles (I mean that part of the Acts which relates to this period) he would have found the journey to Jerusalem; but nothing

<sup>3</sup> [An intentional and contrived coincidence must be of such a character as to *strike* the reader. Otherwise it fails of its purpose. If it was kept latent for the intelligent and ingenious critics of a later age to find out, it has not attained the end for which it was meant at the time of its contrivance.—H.]

about the contribution. In the First Epistle to the Corinthians he would have found a contribution going on in Achaia for the Christians of Jerusalem, and a distant hint of the possibility of the journey; but nothing concerning a contribution in Macedonia. In the Second Epistle to the Corinthians he would have found a contribution in Macedonia accompanying that in Achaia; but no intimation for whom either was intended, and not a word about the journey. It was only by a close and attentive collation of the three writings, that he could have picked out the circumstances which he has united in his Epistle; and by a still more nice examination, that he could have determined them to belong to the same period. In the third place, I remark, what diminishes very much the suspicion of fraud, how aptly and connectedly the mention of the circumstances in question,—namely, the journey to Jerusalem, and of the occasion of that journey,—arises from the context. “Whensoever I take my journey into Spain, I will come to you: for I trust to see you in my journey, and to be brought on my way thitherward by you, if first I be somewhat filled with your company. *But now I go unto Jerusalem, to minister unto the saints; for it hath pleased them of Macedonia and Achaia to make*

*a certain contribution for the poor saints which are at Jerusalem.* It hath pleased them verily, and their debtors they are; for if the Gentiles have been made partakers of their spiritual things, their duty is also to minister unto them in carnal things. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain." Is the passage in *italics* like a passage foisted in for an extraneous purpose? Does it not arise from what goes before, by a junction as easy as any example of writing upon real business can furnish? Could anything be more natural than that St. Paul, in writing to the Romans, should speak of the time when he hoped to visit them; should mention the business which then detained him; and that he purposed to set forwards upon his journey to them when that business was completed?

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No. II.

By means of the quotation which formed the subject of the preceding number, we collect, that the Epistle to the Romans was written at the conclusion of St. Paul's second visit to the peninsula of Greece: but this we collect, not

from the Epistle itself, not from anything *declared* concerning the time and place in any part of the Epistle, but from a comparison of circumstances referred to in the Epistle, with the order of events recorded in the Acts, and with references to the same circumstances, though for quite different purposes, in the two Epistles to the Corinthians. Now would the author of a forgery, who sought to gain credit to a spurious letter by congruities, depending upon the time and place in which the letter was supposed to be written, have left that time and place to be made out, in a manner so obscure and indirect as this is? If, therefore, coincidences of circumstances can be pointed out in this Epistle, depending upon its date, or the place where it was written, while that date and place are only ascertained by other circumstances, such coincidences may fairly be stated as *undesigned*. Under this head I adduce,

Chap. xvi. 21—23: “Timotheus, my work-fellow, and Lucius, and Jason, and Sosipater, my kinsmen, salute you. I, Tertius, who wrote this epistle, salute you in the Lord. Gaius, mine host, and of the whole Church, saluteth you; . . . and Quartus, a brother.” With this passage I compare Acts xx. 4: “And there accompanied him into Asia, Sopater of Berea; and

of the Thessalonians, Aristarchus and Secundus ; and Gaius of Derbe, and Timotheus ; and, of Asia, Tychicus and Trophimus." The Epistle to the Romans, we have seen, was written just before St. Paul's departure from Greece, after his second visit to that peninsula : the persons mentioned in the quotation from the Acts are those who accompanied him in that very departure. Of seven whose names are joined in the salutation of the church of Rome, three, namely, Sosipater, Gaius, and Timothy, are proved, by this passage in the Acts, to have been with St. Paul at the time. And this is perhaps as much coincidence as could be expected from reality, though less, I am apt to think, than would have been produced by design. Four are mentioned in the Acts who are not joined in the salutation ; and it is in the nature of the case probable that there should be many attending St. Paul in Greece, who knew nothing of the converts at Rome, nor were known by them. In like manner, several are joined in the salutation who are not mentioned in the passage referred to in the Acts. This also was to be expected. The occasion of mentioning them in the Acts was their proceeding with St. Paul upon his journey. But we may be sure that there were many eminent Christians with

St. Paul in Greece, besides those who accompanied him into Asia.<sup>4</sup>

<sup>4</sup> Of these Jason is one, whose presence upon this occasion is very naturally accounted for. Jason was an inhabitant of Thessalonica, in Macedonia, and entertained St. Paul in his house upon his first visit to that country. Acts xvii. 7.—St. Paul, upon this his second visit, passed through Macedonia on his way to Greece, and, from the situation of Thessalonica, most likely through that city. It appears, from various instances in the Acts, to have been the practice of many converts to attend St. Paul from place to place. It is therefore highly probable, I mean that it is highly consistent with the account in the history, that Jason, according to that account a zealous disciple, the inhabitant of a city at no great distance from Greece, and through which, as it should seem, St. Paul had lately passed, should have accompanied St. Paul into Greece, and have been with him there at this time.

Lucius is another name in the Epistle. A very slight alteration would convert Λουκιος into Λουκας, Lucius into Luke, which would produce an additional coincidence: for, if Luke was the author of the history, he was with St. Paul at this time; inasmuch as, describing the voyage which took place soon after the writing of this Epistle, the historian uses the first person—"We sailed away from Philippi."—Acts xx. 6.

[What is said in this note concerning Jason is reasonably probable; but the reference to Luke is in two ways unsatisfactory. It seems certain that the Latin equivalent of Λουκας is not *Lucius*, but *Lucanus*: and the sudden appearance of the first person in Acts xx. 6 is a strong indication that St. Luke was *not* with St. Paul when this Epistle was written, i.e. at the point of time corresponding with Acts xx. 3.

From xx. 6 the narrative begins to be given in the first person. Previously it had been given in the third person.—H.]

But if any one shall still contend that a forger of the Epistle, with the Acts of the Apostles before him, and having settled his scheme of writing a letter as from St. Paul upon his second visit into Greece, would easily think of the expedient of putting in the names of those persons who appeared to be with St. Paul at the time, as an obvious recommendation of the imposture; I then repeat my observations; first, that he would have made the catalogue more complete; and secondly, that with this contrivance in his thoughts, it was certainly his business, in order to avail himself of the artifice, to have stated in the body of the Epistle that St. Paul was in Greece when he wrote it, and that he was there upon his second visit. Neither of which he has done, either directly, or even so as to be discoverable by any circumstance found in the narrative delivered in the Acts.

Under the same head, namely, of coincidences depending upon date, I cite from the Epistle the following salutation: "Greet Priscilla and Aquila, my helpers in Christ Jesus; who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles." Chap. xvi. 3.—It appears, from the Acts of the Apostles, that Priscilla and Aquila had originally been inhabi-



tants of Rome; for we read, Acts xviii. 2, that "Paul found a certain Jew, named Aquila, lately come from Italy with his wife Priscilla; (because that Claudius had commanded all Jews to depart from *Rome*)."

They were connected therefore with the place to which the salutations are sent. That is one coincidence; another is the following: St. Paul became acquainted with these persons at Corinth during his first visit into Greece. They accompanied him upon his return into Asia; were settled for some time at Ephesus, Acts xviii. 19—26; and appear to have been with St. Paul when he wrote from that place his first Epistle to the Corinthians, 1 Cor. xvi. 19. Not long after the writing of which Epistle St. Paul went from Ephesus into Macedonia, and "after he had gone over those parts" proceeded from thence upon his second visit into Greece; during which visit, or rather at the conclusion of it, the Epistle to the Romans, as hath been shown, was written. We have therefore the time of St. Paul's residence at Ephesus after he had written to the Corinthians, the time taken up by his progress through Macedonia (which is indefinite, and was probably considerable), and his three months' abode in Greece; we have the sum of these three periods allowed for Aquila and Priscilla going back to

Rome, so as to be there when the Epistle before us was written. Now what this quotation leads us to observe is, the danger of scattering names and circumstances in writings like the present, how implicated they often are with dates and places, and that nothing but truth can preserve consistency. Had the notes of time in the Epistle to the Romans fixed the writing of it to any date prior to St. Paul's first residence at Corinth, the salutation of Aquila and Priscilla would have contradicted the history, because it would have been prior to his acquaintance with these persons. If the notes of time had fixed it to any period during *that* residence at Corinth, during his journey to Jerusalem, when he first returned out of Greece, during his stay at Antioch, whither he went down from Jerusalem, or during his second progress through the Lesser Asia, upon which he proceeded from Antioch, an equal contradiction would have been incurred; because from Acts xviii. 2—18, 19—26, it appears that during all this time Aquila and Priscilla were either along with St. Paul, or were abiding at Ephesus. Lastly, had the notes of time in this Epistle, which we have seen to be perfectly incidental, compared with the notes of time in the First Epistle to the Corinthians, which are equally incidental, fixed

this Epistle to be either cotemporary with that, or prior to it, a similar contradiction would have ensued ; because, first, when the Epistle to the Corinthians was written, Aquila and Priscilla were along with St. Paul, as they joined in the salutation of that church, 1 Cor. xvi. 19 ; and because, secondly, the history does not allow us to suppose, that between the time of their becoming acquainted with St. Paul, and the time of St. Paul's writing to the Corinthians, Aquila and Priscilla could have gone to Rome, so as to have been saluted in an Epistle to that city ; and then come back to St. Paul at Ephesus, so as to be joined with him in saluting the church of Corinth. As it is, all things are consistent. The Epistle to the Romans is posterior even to the Second Epistle to the Corinthians ; because it speaks of a contribution in Achaia being completed, which the Second Epistle to the Corinthians, chap. viii., is only soliciting. It is sufficiently, therefore, posterior to the First Epistle to the Corinthians, to allow time in the interval for Aquila and Priscilla's return from Ephesus to Rome.

Before we dismiss these two persons, we may take notice of the terms of commendation in which St. Paul describes them, and of the agreement of that encomium with the history.

“My helpers in Christ Jesus, who have for my life laid down their necks ; unto whom not only I give thanks, but also all the churches of the Gentiles.” In the eighteenth chapter of the Acts we are informed that Aquila and Priscilla were Jews ; that St. Paul first met with them at Corinth ; that for some time he abode in the same house with them ; that St. Paul’s contention at Corinth was with the unbelieving Jews, who at first “opposed and blasphemed, and afterwards with one accord raised an insurrection against him ;” that Aquila and Priscilla adhered, we may conclude, to St. Paul throughout this whole contest ; for, when he left the city, they went with him (Acts xviii. 18). Under these circumstances, it is highly probable that they should be involved in the dangers and persecutions which St. Paul underwent from the Jews, being themselves Jews ; and, by adhering to St. Paul in this dispute, deserters, as they would be accounted, of the Jewish cause. Further, as they, though Jews, were assistants to St. Paul in preaching to the Gentiles at Corinth, they had taken a decided part in the great controversy of that day, the admission of the Gentiles to a parity of religious situation with the Jews. For this conduct alone, if there was no other reason, they may seem to have

been entitled to "thanks from the churches of the Gentiles." They were Jews taking part with Gentiles. Yet is all this so indirectly intimated, or rather so much of it left to inference in the account given in the Acts, that I do not think it probable that a forger either could or would have drawn his representation from thence: and still less probable do I think it, that, without having seen the Acts, he could by mere accident, and without truth for his guide, have delivered a representation so conformable to the circumstances there recorded.

The two congruities last adduced depended upon the time, the two following regard the place, of the Epistle.

1. Chap. xvi. 23: "Erastus, the chamberlain of the city, saluteth you"—of what city? We have seen, that is, we have inferred from circumstances found in the Epistle, compared with circumstances found in the Acts of the Apostles, and in the two Epistles to the Corinthians, that our Epistle was written during St. Paul's second visit to the peninsula of Greece. Again, as St. Paul, in his Epistle to the church of Corinth, 1 Cor. xvi. 3, speaks of a collection going on in that city, and of his desire that it might be ready against he came thither; and as in this Epistle he speaks of that collection being ready, it

follows that the Epistle was written either while he was at Corinth, or after he had been there. Thirdly, since St. Paul speaks in this Epistle of his journey to Jerusalem, as about instantly to take place; and as we learn, Acts xx. 3, that his design and attempt was to sail upon that journey immediately from Greece, properly so called, that is, as distinguished from Macedonia; it is probable that he was in this country when he wrote the Epistle, in which he speaks of himself as upon the eve of setting out. If in Greece, he was most likely at Corinth; for the two Epistles to the Corinthians show that the principal end of his coming into Greece was to visit that city, where he had founded a church. Certainly we know no place in Greece in which his presence was so probable; at least, the placing of him at Corinth satisfies every circumstance. Now that Erastus was an inhabitant at Corinth, or had some connexion with Corinth, is rendered a fair subject of presumption, by that which is accidentally said of him in the Second Epistle to Timothy, iv. 20, "Erastus abode at *Corinth*." St. Paul complains of his solitude, and is telling Timothy what was become of his companions: "Erastus abode at Corinth; but Trophimus have I left at Miletum sick." Erastus was one of those who had

attended St. Paul in his travels, Acts xix. 22; and when those travels had, upon some occasion, brought our Apostle and his train to Corinth, Erastus stayed there, for no reason so probable as that it was his home. I allow that this coincidence is not so precise as some others,<sup>5</sup> yet I think it too clear to be produced by accident; for, of the many places which this same Epistle has assigned to different persons, and the innumerable others which it might have mentioned, how came it to fix upon Corinth for Erastus? And, as far as it is a coincidence, it is certainly undesigned on the part of the author of the Epistle to the Romans; because he has not told us of what city Erastus was the chamberlain; or, which is the same thing, from what city the Epistle was written, the setting forth of which was absolutely necessary to the display of the coincidence, if any such display had been thought of: nor could the author of the Epistle to

<sup>5</sup> [This article is a good illustration of the general remark made above (p. 15) concerning the cumulative nature of this argument. The identification of this Erastus with the person or persons bearing the same name in Acts xix. 22, and 2 Tim. iv. 20, is somewhat precarious. But this identification might be given up, and yet leave all the rest of the argument precisely where it was. St. Paul's fellow-traveller, Erastus, is the subject of some observations below, in the chapter on the First Epistle to the Corinthians, No. iii.—H.]

Timothy leave Erastus at Corinth, from anything he might have read in the Epistle to the Romans, because Corinth is nowhere in that Epistle mentioned either by name or description.

2. Chap. xvi. 1—3: "I commend unto you Phœbe our sister, which is a servant of the church which is at Cenchrea: that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you; for she hath been a succourer of many, and of myself also." Cenchrea adjoined to Corinth; St. Paul, therefore, at the time of writing the letter,<sup>6</sup> was in the neighbourhood of the woman whom he thus recommends. But, further, that St. Paul had before this been at Cenchrea itself appears from the eighteenth chapter of the Acts; and appears by a circumstance as incidental, and as unlike design, as any that can be imagined. "Paul after this tarried there (namely, at Corinth) yet a good while, and then took his leave of the brethren, and sailed thence into Syria, and with him Priscilla and Aquila; having shorn his head *in Cenchrea*: for he had a vow" (xviii. 18). The shaving of the head denoted the expiration of

<sup>6</sup> [Here we first touch the question of undesigned coincidences having connexion with Geography. See APPENDIX I. on this subject.—H.]



the Nazaritic vow. The historian, therefore, by the mention of this circumstance virtually tells us that St. Paul's vow was expired before he set forward upon his voyage, having deferred probably his departure until he should be released from the restrictions under which his vow laid him. Shall we say that the author of the Acts of the Apostles feigned this anecdote of St. Paul at Cenchrea, because he had read in the Epistle to the Romans that "Phœbe, a servant of the church of Cenchrea, had been a succourer of many, and of him also"? or shall we say that the author of the Epistle to the Romans, out of his own imagination, created Phœbe "*a servant of the church at Cenchrea*," because he read in the Acts of the Apostles, that Paul had "shorn his head" in that place?

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### No. III.

Chap. i. 13: "Now I would not have you ignorant, brethren, that *oftentimes I purposed to come unto you*, (but was let hitherto,) that I might have some fruit among you also, even as among other Gentiles." Again, xv. 23, 24, 28: "But now having no more place in these parts,

and having a great desire these many years (*πολλά*, oftentimes) to come unto you; whensoever I take my journey into Spain I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you.—But now I go up unto Jerusalem, to minister to the saints. When therefore I have performed this, and have sealed to them this fruit, I will come by you into Spain.”

With these passages compare Acts xix. 21 : “After these things were ended (namely, at Ephesus) Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem; saying, After I have been there, I must also see Rome.”

Let it be observed that our Epistle purports to have been written at the conclusion of St. Paul's second journey into Greece: that the quotation from the Acts contains words said to have been spoken by St. Paul at Ephesus, some time before he set forwards upon that journey. Now I contend that it is impossible that two independent fictions should have attributed to St. Paul the same purpose, especially a purpose so specific and particular as this, which was not merely a general design of visiting Rome, but a design of visiting Rome after he had passed through Macedonia and Achaia, and after he

had performed a voyage from these countries to Jerusalem. The conformity between the history and the Epistle is perfect. In the first quotation from the Epistle, we find that a design of visiting Rome had long dwelt in the Apostle's mind: in the quotation from the Acts we find that design expressed a considerable time before the Epistle was written. In the history we find that the plan which St. Paul had formed was to pass through Macedonia and Achaia; after that, to go to Jerusalem; and, when he had finished his visit there, to sail for Rome. When the Epistle was written, he had executed so much of his plan, as to have passed through Macedonia and Achaia; and was preparing to pursue the remainder of it, by speedily setting out towards Jerusalem: and in this point of his travels he tells his friends at Rome, that, when he had completed the business which carried him to Jerusalem, he would come to them. Secondly, I say that the very inspection of the passages will satisfy us that they were not made up from one another.

“Whensoever I take my journey into Spain, I will come to you; for I trust to see you in my journey, and to be brought on my way thitherward by you: but now I go up to Jerusalem, to minister to the saints. When, therefore, I

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have performed this, and have sealed to them this fruit, I will come by you into Spain.”—This from the Epistle.

“Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem; saying, After I have been there, I must also see Rome.”—This from the Acts.

If the passage in the Epistle was taken from that in the Acts, why was *Spain* put in? If the passage in the Acts was taken from that in the Epistle, why was *Spain* left out? If the two passages were unknown to each other, nothing can account for their conformity but truth. Whether we suppose the history and the Epistle to be alike fictitious, or the history to be true but the letter spurious, or the letter to be genuine but the history a fable, the meeting with this circumstance in both, if neither borrowed it from the other, is, upon all these suppositions, equally inexplicable.

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#### No. IV.

The following quotation I offer for the purpose of pointing out a geographical coincidence of so much importance, that Dr. Lardner considered

it as a confirmation of the whole history of St. Paul's travels.

Chap. xv. ver. 19 : " So that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ."

I do not think that these words necessarily import that St. Paul had penetrated into Illyricum, or preached the gospel in that province; but rather that he had come to the confines of Illyricum (*μέχρι τοῦ Ἰλλυρικοῦ*) and that these confines were the external boundary of his travels. St. Paul considers Jerusalem as the centre, and is here viewing the circumference to which his travels had extended. The form of expression in the original conveys this idea—*ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ μέχρι τοῦ Ἰλλυρικοῦ*. Illyricum was the part of this circle which he mentions in an Epistle to the Romans, because it lay in a direction from Jerusalem towards that city,<sup>7</sup> and pointed out to the Roman readers the nearest place to them, to which his travels from Jerusalem had brought him. The name of Illyricum nowhere occurs in the Acts of the Apostles; no suspicion, therefore, can be conceived that the mention of it was borrowed from thence. Yet I think it appears, from

<sup>7</sup> [*Viz.* Rome.—H.]

these same Acts, that St. Paul, before the time when he wrote his Epistle to the Romans, had reached the confines of Illyricum; or, however, that he might have done so, in perfect consistency with the account there delivered. Illyricum adjoins upon Macedonia; measuring from Jerusalem towards Rome, it lies close behind it. If, therefore, St. Paul traversed the whole country of Macedonia, the route would necessarily bring him to the confines of Illyricum, and these confines would be described as the extremity of his journey.\* Now the account of St. Paul's second visit to the peninsula of Greece is contained in these words: "He departed for to go into Macedonia; *and when he had gone over these parts*, and had given them much exhortation, he came into Greece." Acts xx. 2. This account allows, or rather leads us to suppose, that St. Paul, in going over Macedonia (διελθὼν τὰ μέρη ἐκεῖνα) had passed so far to the west, as to come into those parts of the

\* [It should be noted that from the time when St. Paul was at Philippi, he was on the great *Via Egnatia*, which ran across Illyricum to the Adriatic. In all discussions of this kind account must be taken, not simply of the proximity of one district to another, but of the lines of easy and convenient communication between one district and another. See APPENDIX I. on Coincidences connected with Geography.—H.]

country which were contiguous to Illyricum, if he did not enter Illyricum itself. The history, therefore, and the Epistle so far agree; and the agreement is much strengthened by a coincidence of *time*. At the time the Epistle was written, St. Paul might say, in conformity with the history, that he had "come into Illyricum:" much before that time he could not have said so; for, upon his former journey to Macedonia, his route is laid down from the time of his landing at Philippi to his sailing from Corinth. We trace him from Philippi to Amphipolis and Appollonia; from thence to Thessalonica; from Thessalonica to Berea; from Berea to Athens; and from Athens to Corinth: which track confines him to the eastern side of the peninsula, and therefore keeps him all the while at a considerable distance from Illyricum. Upon his second visit to Macedonia, the history, we have seen, leaves him at liberty. It must have been, therefore, upon that second visit, if at all, that he approached Illyricum; and this visit, we know, almost immediately preceded the writing of the Epistle. It was natural that the Apostle should refer to a journey which was fresh in his thoughts.

## No. V.

Chap. xv. 30 : " Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judæa."—With this compare Acts xx. 22, 23 :

" And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there : save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."

Let it be remarked that it is the same journey to Jerusalem which is spoken of in these two passages ; that the Epistle was written immediately before St. Paul set forwards upon this journey from Achaia ; that the words in the Acts were uttered by him when he had proceeded in that journey as far as Miletus, in Lesser Asia. This being remembered, I observe that the two passages, without any resemblance between them that could induce us to suspect that they were borrowed from one another, represent the state of St. Paul's mind,\* with

\* [This remark concerning St. Paul's "state of mind" should be very carefully noted : for it points our thoughts to evidence of a peculiar and very valuable kind, relating



respect to the event of the journey, in terms of substantial agreement. They both express his sense of danger in the approaching visit to Jerusalem; they both express the doubt which dwelt upon his thoughts concerning what might there befall him. When, in his Epistle, he entreats the Roman Christians, "for the Lord Jesus Christ's sake, and for the love of the Spirit, to strive together with him in their prayers to God for him, that he might be delivered from them which do not believe in Judæa," he sufficiently confesses his fears. In the Acts of the Apostles we see in him the same apprehensions, and the same uncertainty: "I go bound in the spirit to Jerusalem, *not knowing* the things that shall befall me there." The only difference is, that in the history his thoughts are more inclined to despondency than in the Epistle. In the Epistle he retains his hope

(if terms may be used, which were probably not familiar to Paley) not to objective facts surrounding St. Paul, but to the subjective condition of the Apostle himself. Putting together various notices in the Acts and Epistles, we can clearly trace a singular depression of mind in St. Paul at this time. Whatever the reasons might be (and one very good reason is given in what follows), this state of feeling comes to view on an examination of these various documents; and it is incredible that such a coincidence should be the result of design. See APPENDICES III. and IV.—H.]

“that he should come unto them with joy by the will of God ;” in the history, his mind yields to the reflection that the Holy Ghost witnessed in every city that bonds and afflictions awaited him. Now that his fears should be greater and his hopes less in this stage of his journey than when he wrote his Epistle, that is, when he first set out upon it, is no other alteration than might well be expected ; since those prophetic intimations to which he refers, when he says, “the Holy Ghost witnesseth in every city,” had probably been received by him in the course of his journey, and were probably similar to what we know he received in the remaining part of it at Tyre (xxi. 4), and afterwards from Agabus at Cæsarea (xxi. 11).

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#### NO. VI.

There is another strong remark arising from the same passage in the Epistle ; to make which understood, it will be necessary to state the passage over again, and somewhat more at length.

“I beseech you, brethren, for the Lord Jesus Christ’s sake, and for the love of the Spirit, that

ye strive together with me in your prayers to God for me, that I may be delivered from them that do not believe in Judæa—that I may come unto you with joy by the will of God, and may with you be refreshed.”

I desire the reader to call to mind that part of St. Paul's history which took place after his arrival at Jerusalem, and which employs the seven last chapters of the Acts: and I build upon it this observation—that supposing the Epistle to the Romans to have been a forgery, and the author of the forgery to have had the Acts of the Apostles before him, and to have there seen that St. Paul in fact “*was not delivered from the unbelieving Jews,*” but, on the contrary, that he was taken into custody at Jerusalem, and brought to Rome a prisoner—it is next to impossible that he should have made St. Paul express expectations so contrary to what he saw had been the event; and utter prayers, with apparent hopes of success, which he must have known were frustrated in the issue.

This single consideration convinces me that no concert or confederacy whatever subsisted between the Epistle and the Acts of the Apostles; and that whatever coincidences have been or can be pointed out between them, are un-

sophisticated, and are the result of truth and reality.

It also convinces me that the Epistle was written not only in St. Paul's lifetime, but before he arrived at Jerusalem; for the important events relating to him which took place after his arrival at that city must have been known to the Christian community soon after they happened: they form the most public part of his history. But had they been known to the author of the Epistle—in other words, had they then taken place—the passage which we have quoted from the Epistle would not have been found there.<sup>1</sup>

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## No. VII.

I now proceed to state the conformity which exists between the argument of this Epistle and the history of its reputed author. It is enough for this purpose to observe, that the object of the Epistle, that is, of the argumentative part of it, was to place the Gentile convert upon a parity of situation with the Jewish, in respect

<sup>1</sup> [These considerations help us to narrow within very strict limits the date of the Epistle to the Romans, and throw us back for it very decisively to Acts xx. 3.—H.]

of his religious condition and his rank in the Divine favour. The Epistle supports this point by a variety of arguments; such as, that no man of either description was justified by the works of the law—for this plain reason, that no man had performed them; that it became therefore necessary to appoint another medium or condition of justification, in which new medium the Jewish peculiarity was merged and lost; that Abraham's own justification was anterior to the law, and independent of it; that the Jewish converts were to consider the law as now dead, and themselves as married to another; that what the law in truth could not do, in that it was weak through the flesh, God had done by sending His Son; that God had rejected the unbelieving Jews, and had substituted in their place a society of believers in Christ, collected indifferently from Jews and Gentiles. Soon after the writing of this Epistle, St. Paul, agreeably to the intension intimated in the Epistle itself, took his journey to Jerusalem. The day after he arrived there he was introduced to the Church. What passed at this interview is thus related, Acts xxi. 19: "When he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they

glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe ; and they are all zealous of the law ; and they *are informed of thee*, that thou teachest all the Jews which are among the Gentiles to forsake Moses, saying, that they ought not to circumcise their children, neither to walk after the customs." St. Paul disclaimed the charge ; but there must have been something to have led to it. Now it is only to suppose that St. Paul openly professed the principles which the Epistle contains ; that, in the course of his ministry he had uttered the sentiments which he is here made to write ; and the matter is accounted for. Concerning the accusation which public rumour had brought against him to Jerusalem, I will not say that it was just ; but I will say, that, if he was the author of the Epistle before us, and if his preaching was consistent with his writing, it was extremely natural ; for, though it be not a necessary, surely it is an easy inference, that if the Gentile convert, who did not observe the law of Moses, held as advantageous a situation in his religious interests as the Jewish convert who did, there could be no strong reason for observing that law at all. The remonstrance, therefore, of the Church of Jerusalem, and the report which occa-

sioned it, were founded in no very violent misconstruction of the Apostle's doctrine. His reception at Jerusalem was exactly what I should have expected the author of this Epistle to have met with. I am entitled therefore to argue that a separate narrative of effects experienced by St. Paul, similar to what a person might be expected to experience who held the doctrines advanced in this Epistle, forms a proof that he did hold these doctrines; and that the Epistle bearing his name, in which such doctrines are laid down, actually proceeded from him.

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#### No. VIII.

This number is supplemental to the former. I propose to point out in it two particulars in the conduct of the argument, perfectly adapted to the historical circumstances under which the Epistle was written; which yet are free from all appearance of contrivance, and which it would not, I think, have entered into the mind of a sophist to contrive.

1. The Epistle to the Galatians relates to the same general question as the Epistle to the Romans. St. Paul had founded the Church at Galatia; at Rome he had never been. Observe

now a difference in his manner of treating of the same subject, corresponding with this difference in his situation. In the Epistle to the Galatians he puts the point in a great measure upon *authority*:<sup>2</sup> "I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel." Gal. i. 6. "I certify you, brethren, that the gospel which was preached of me, is not after man. For I neither received it of man, neither was I taught it but by the revelation of Jesus Christ" (chap. i. 11, 12). "I am afraid of you, lest I have bestowed upon you labour in vain" (iv. 11). "I desire to be present with you now;—for I stand in doubt of you" (iv. 20.) "Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing" (v. 2). "This persuasion cometh not of him that calleth you" (v. 8). This is the style in which he accosts the Galatians. In the Epistle to the converts of Rome, where his authority was not established, nor his person known, he puts the same point entirely upon *argument*. The perusal of the Epistle will prove this to the satisfaction of every reader; and, as the observation relates

<sup>2</sup> [It will be important to bear this in mind, when considering what is said concerning the Epistle to the Galatians below.—H.]



to the whole contents of the Epistle, I forbear adducing separate extracts. I repeat, therefore, that we have pointed out a distinction in the two Epistles, suited to the relation in which the author stood to his different correspondents.

Another adaptation, and somewhat of the same kind, is the following :—

2. The Jews we know were very numerous at Rome, and probably formed a principal part among the new converts : so much so, that the Christians seem to have been known at Rome rather as a denomination of Jews, than as anything else. In an Epistle, consequently, to the Roman believers, the point to be endeavoured after by St. Paul was, to reconcile the *Jewish* converts to the opinion, that the Gentiles were admitted by God to a parity of religious situation with themselves, and *that* without their being bound by the law of Moses. The Gentile converts would probably accede to this opinion very readily. In this Epistle, therefore, though directed to the Roman Church in general, it is in truth a Jew writing to Jews. Accordingly, you will take notice, that as often as his argument leads him to say anything derogatory from the Jewish institution, he constantly follows it by a softening clause. Having (ii. 28, 29) pronounced, not much perhaps to the satisfaction of

the native Jews, "that he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh," he adds immediately, "what advantage then hath the Jew, or what profit is there in circumcision? *much every way.*" Having, in the third chapter, ver. 28, brought his argument to this formal conclusion, "that a man is justified by faith, without the deeds of the law," he presently subjoins, ver. 31, "do we then make void the law through faith? God forbid; *yea, we establish the law.*" In the seventh chapter, when in the sixth verse he had advanced the bold assertion, that "now we are delivered from the law, that being dead wherein we were held;" in the very next verse he comes in with this healing question, "What shall we say then? Is the law sin? God forbid; nay, I had not known sin but by the law." Having in the following words insinuated, or rather more than insinuated, the inefficacy of the Jewish law (viii. 3), "for what the law could not do, in that it was weak through the flesh, God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh;" after a digression indeed, but that sort of a digression which he could never resist, a rapturous contemplation of his Christian hope, and which occupies the latter part of this

chapter ; we find him in the next, as if sensible that he had said something which would give offence, returning to his Jewish brethren in terms of the warmest affection and respect. "I say the truth in Christ, I lie not ; my conscience also bearing me witness, in the Holy Ghost, that I have great heaviness and continual sorrow in my heart. For I could wish that myself were accursed from Christ, *for my brethren, my kinsmen according to the flesh, who are Israelites : to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers ; and of whom, as concerning the flesh, Christ came.*" When, in the thirty-first and thirty-second verses of this ninth chapter, he represented to the Jews the error of even the best of their nation, by telling them that "Israel, which followed after the law of righteousness, had not attained to the law of righteousness, because they sought it not by faith, but as it were by the works of the law ; for they stumbled at that stumbling stone," he takes care to annex to his declaration these conciliating expressions : "Brethren, *my heart's desire and prayer to God for Israel* is, that they might be saved ; for I bear them record that *they have a zeal of God*, but not according to knowledge."

Lastly, having, chap. x. 20, 21, by the application of a passage in Isaiah, insinuated the most ungrateful of all propositions to a Jewish ear, the rejection of the Jewish nation as God's peculiar people; he hastens, as it were, to qualify the intelligence of their fall by this interesting expostulation: "I say, then, hath God cast away His people (that is, wholly and entirely)? *God forbid*; for I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin. *God hath not cast away His people which He foreknew*:" and follows this thought, throughout the whole of the eleventh chapter, in a series of reflections calculated to soothe the Jewish converts, as well as to procure from their Gentile brethren respect to the Jewish institution. Now all this is perfectly natural. In a real St. Paul writing to real converts, it is what anxiety to bring them over to his persuasion would naturally produce; but there is an earnestness and a personality, if I may so call it, in the manner,<sup>3</sup> which a cold forgery, I apprehend, would neither have conceived nor supported.

<sup>3</sup> [There is a similar instance near the end of the Acts of the Apostles (xxviii. 19): and each is an illustration of St. Paul's characteristic tact and persuasive skill. We should call it adroitness, if it were not combined with the deepest sympathy. See APPENDIX III. on the Unity of St. Paul's Character.—H.]

## CHAPTER III.

THE FIRST EPISTLE TO THE CORINTHIANS.

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## No. I.

BEFORE we proceed to compare this Epistle with the history, or with any other Epistle, we will employ one number in stating certain remarks applicable to our argument, which arise from a perusal of the Epistle itself.

By an expression in the first verse of the seventh chapter, "now concerning the things whereof ye wrote unto me," it appears that this letter to the Corinthians was written by St. Paul in answer to one which he had received from them; and that the seventh, and some of the following chapters, are taken up in resolving certain doubts, and regulating certain points of order, concerning which the Corinthians had in their letter consulted him. This alone is a circumstance considerably in favour of the authenticity of the Epistle: for it must have been

a far-fetched contrivance in a forgery, first to have feigned the receipt of a letter from the Church of Corinth, which letter does not appear; and then to have drawn up a fictitious answer to it, relative to a great variety of doubts and inquiries, purely economical and domestic; and which, though likely enough to have occurred to an infant society, in a situation and under an institution so novel as that of a Christian Church then was, it must have very much exercised the author's invention, and could have answered no imaginable purpose of forgery, to introduce the mention of at all. Particulars of the kind we refer to are such as the following;—the rule of duty and prudence relative to entering into marriage, as applicable to virgins, to widows; the case of husbands married to unconverted wives, of wives having unconverted husbands; that case where the unconverted party chooses to separate, where he chooses to continue the union; the effect which their conversion produced upon their prior state, of circumcision, of slavery; the eating of things offered to idols, as it was in itself, as others were affected by it; the joining in idolatrous sacrifices; the decorum to be observed in their religious assemblies, the order of speaking, the silence of women, the covering or uncovering of

the head, as it became men, as it became women. These subjects, with their several subdivisions, are so particular, minute, and numerous, that, though they be exactly agreeable to the circumstances of the persons to whom the letter was written, nothing, I believe, but the existence and reality of those circumstances could have suggested them to the writer's thoughts.

But this is not the only, nor the principal observation upon the correspondence between the Church of Corinth and their Apostle which I wish to point out. It appears, I think, in this correspondence, that although the Corinthians had written to St. Paul, requesting his answer and his direction in the several points above enumerated, yet that they had not said one syllable about the enormities and disorders which had crept in among them, and in the blame of which they all shared; but that St. Paul's information concerning the irregularities then prevailing at Corinth had come round to him from other quarters. The quarrels and disputes excited by their contentious adherence to their different teachers, and by their placing of them in competition with one another, were not mentioned in *their letter*, but communicated to St. Paul by more private intelligence: "It hath been declared unto me, my brethren, by

*them which are of the house of Chloe*, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ" (i. 11, 12). The incestuous marriage "of a man with his father's wife," which St. Paul reprehends with so much severity in the fifth chapter of our Epistle, and which was not the crime of an individual only, but a crime in which the whole Church, by tolerating and conniving at it, had rendered themselves partakers, did not come to St. Paul's knowledge by *the letter*, but by a rumour which had reached his ears: "*It is reported commonly* that there is fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife; and ye are puffed up, and have not rather mourned that he that hath done this deed might be taken away from among you" (v. 1, 2). Their going to law before the judicature of the country, rather than arbitrate and adjust their disputes among themselves, which St. Paul animadverts upon with his usual plainness, was not intimated to him in *the letter*, because he tells them his opinion of this conduct before he comes to the contents of the letter. Their litigiousness is censured by St. Paul in the sixth chapter of his Epistle,



and it is only at the beginning of the seventh chapter that he proceeds upon the articles which he found in their letter; and he proceeds upon them with this preface: "Now concerning the things whereof ye wrote unto me" (vii. 1); which introduction he would not have used, if he had been already discussing any of the subjects concerning which they had written. Their irregularities in celebrating the Lord's Supper, and the utter perversion of the institution which ensued, were not in *the letter*, as is evident from the terms in which St. Paul mentions the notice he had received of it: "Now in this that I declare unto you, I praise you not, that ye come together not for the better, but for the worse. For first of all when ye come together in the church, *I hear* that there be divisions among you, and *I partly believe it*." Now that the Corinthians should, in their own letter, exhibit the fair side of their conduct to the Apostle, and conceal from him the faults of their behaviour, was extremely natural, and extremely probable: but it was a distinction which would not, I think, have easily occurred to the author of a forgery; and much less likely is it that it should have entered into his thoughts to make the distinction *appear* in the way in which it does appear, namely, not by the original letter,

not by any express observation upon it in the answer, but distantly, by marks perceivable in the manner, or in the order, in which St. Paul takes notice of their faults.

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## No. II.

Our Epistle purports to have been written after St. Paul had already been at Corinth: "I, brethren, *when I came to you*, came not with excellency of speech or of wisdom" (ii. 1): and in many other places to the same effect. It purports also to have been written upon the eve of another visit to that Church: "I will come to you shortly, if the Lord will" (iv. 19); and again, "I will come to you when I shall pass through Macedonia" (xvi. 5). Now the history relates<sup>1</sup> that St. Paul did in fact visit Corinth *twice*; once as recorded at length in the eighteenth, and a second time as mentioned briefly in the twentieth chapter of the Acts. The same history also informs us, Acts xx. 1, that it was

<sup>1</sup> [It should be added that on the second occasion, as well as on the first, he did actually pass through Macedonia on his way to Corinth. See Acts xix. 21, 22; xx. 1, 2. Compare Archdeacon Paley's notes on the second Epistle to the Corinthians, No. i.—H.]

from Ephesus St. Paul proceeded upon his second journey into Greece. Therefore, as the Epistle purports to have been written a short time preceding that journey; and as St. Paul, the history tells us, had resided more than two years at Ephesus before he set out upon it, it follows that it must have been from Ephesus, to be consistent with the history, that the Epistle was written; and every note of *place* in the Epistle agrees with this supposition. "If, after the manner of men, I have fought with beasts at *Ephesus*, what advantageth it me, if the dead rise not?" (xv. 32). I allow that the Apostle might say this, wherever he was; but it was more natural and more to the purpose to say it, if he was at Ephesus at the time, and in the midst of those conflicts to which the expression relates. "The churches of Asia salute you" (xvi. 19). Asia, throughout the Acts of the Apostles and the Epistles of St. Paul, does not mean the whole of Asia Minor or Anatolia, nor even the whole of the proconsular Asia, but a district in the anterior part of that country, called Lydian Asia, divided from the rest, much as Portugal is from Spain, and of which district *Ephesus* was the capital.—"Aquila and Priscilla salute you" (xvi. 19). Aquila and Priscilla were at *Ephesus* during the period within which

this Epistle was written (Acts xviii. 18, 26).—"I will tarry at *Ephesus* until Pentecost" (xvi. 8). This, I apprehend, is in terms almost asserting that he was at Ephesus at the time of writing the Epistle.—"A great and effectual door is opened unto me" (xvi. 9). How well this declaration corresponded with the state of things at Ephesus, and the progress of the Gospel in these parts, we learn from the reflection with which the historian concludes the account of certain transactions which passed there: "So mightily grew the word of God and prevailed" (Acts xix. 20); as well as from the complaint of Demetrius, "that not only at Ephesus, but also throughout all Asia, this Paul hath persuaded and turned away much people" (xix. 26).—"And there are many adversaries," says the Epistle (xvi. 9). Look into the history of this period: "When divers were hardened and believed not, but spake evil of that way before the multitude, he departed from them, and separated the disciples." The conformity therefore upon this head of comparison is circumstantial and perfect. If any one thinks that this is a conformity so obvious, that any forger of tolerable caution and sagacity would have taken care to preserve it, I must desire such an one to read the Epistle for himself;

and, when he has done so, to declare, whether he has discovered one mark of art or design whether the notes of *time* and *place* appear to him to be inserted with any reference to each other, with any view of their being compared with each other, or for the purpose of establishing a visible agreement with the history, in respect of them.

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### No. III.

Chap. iv. 17—19: “For this cause I have sent unto you Timotheus, who is my beloved son, and faithful in the Lord, who shall bring you into remembrance of my ways which be in Christ, as I teach everywhere in every Church. Now some are puffed up, as though I would not come unto you; but I will come unto you shortly, if the Lord will.”

With this I compare Acts xix. 21, 22: “After these things were ended, Paul purposed in the spirit, when he had passed through Macedonia and *Achaia*, to go to Jerusalem; saying, After I have been there, I must also see Rome. So he sent unto Macedonia two of them that ministered unto him, *Timotheus* and *Erastus*.”

Though it be not said, it appears, I think, with sufficient certainty, I mean from the history, independently of the Epistle, that Timothy was sent upon this occasion into *Achaia*, of which Corinth was the capital city, as well as into Macedonia; for the sending of Timothy and Erastus is, in the passage where it is mentioned, plainly connected with St. Paul's own journey; *he sent them before him*. As he therefore purposed to go into *Achaia* himself, it is highly probable that they were to go thither also. Nevertheless they are said only to have been sent into Macedonia, because Macedonia was in truth the country to which they went immediately from Ephesus; being directed, as we suppose, to proceed afterwards from thence into *Achaia*. If this be so, the narrative agrees with the Epistle; and the agreement is attended with very little appearance of design. One thing at least concerning it is certain; that if this passage of St. Paul's history had been taken from his letter, it would have sent Timothy to Corinth by name, or expressly however into *Achaia*.

But there is another circumstance in these two passages much less obvious, in which an agreement holds, without any room for suspicion that it was produced by design. We have

observed that the sending of Timothy into the peninsula of Greece was connected in the narrative with St. Paul's own journey thither ; it is stated as the effect of the same resolution. Paul purposed to go into Macedonia ; " *so* he sent two of them that ministered unto him, Timotheus and Erastus." Now, in the Epistle also you remark that, when the Apostle mentions his having sent Timothy unto them, in the very next sentence he speaks of his own visit ; " for this cause have I sent unto you Timotheus, who is my beloved son, &c. Now some are puffed up, as though I would not come to you ; but I will come to you shortly, if the Lord will." Timothy's journey we see is mentioned in the history, and in the Epistle, in close connexion with St. Paul's own. Here is the same order of thought and intention ; yet conveyed under such diversity of circumstance and expression, and the mention of them in the Epistle so allied to the occasion which introduces it—namely, the insinuation of his adversaries that he would come to Corinth no more—that I am persuaded no attentive reader will believe that these passages were written in concert with one another, or will doubt but that the agreement is unsought and uncontrived.

But, in the Acts, Erastus accompanied Timo-

thy in this journey, of whom no mention is made in the Epistle. From what has been said, in our observations upon the Epistle to the Romans, it appears probable that Erastus was a Corinthian. If so, though he accompanied Timothy to Corinth, he was only returning home, and Timothy was the messenger charged with St. Paul's orders. At any rate, this discrepancy shows that the passages were not taken from one another.

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No. IV.



Chap. xvi. 10, 11: "Now, if Timotheus come, see that he may be with you without fear; for he worketh the work of the Lord, as I also do. Let no man therefore despise him,<sup>2</sup> but conduct him forth in peace, that he may come unto me, for I look for him with the brethren."

From the passage considered in the preceding number, it appears that Timothy was sent to Corinth, either with the Epistle or before it: "for this cause have I sent unto you Timotheus." From the passage now quoted, we infer that

<sup>2</sup> [See below, No. ix., and the remarks there on the character of Timothy.—H.]



Timothy was not sent *with* the Epistle, for had he been the bearer of the letter, or accompanied it, would St. Paul in that letter have said, "*if* Timothy come?" Nor is the sequel consistent with the supposition of his carrying the letter;<sup>3</sup> for if Timothy was with the Apostle when he wrote the letter, could he say, as he does, "I look for him with the brethren?" I conclude, therefore, that Timothy had left St. Paul to proceed upon his journey before the letter was written. Further, the passage before us seems to imply, that Timothy was not expected by St. Paul to arrive at Corinth till after they had received the letter. He gives them directions in the letter how to treat him when he should arrive: "if he come," act towards him so and so. Lastly, the whole form of expression is most naturally applicable to the supposition of Timothy's coming to Corinth, not directly from St. Paul, but from some other quarter; and that his instructions had been, when he should reach Corinth, to return. Now, how stands this matter in the history? Turn to the nineteenth chapter and the twenty-first verse of the Acts, and you will find that Timothy did not, when sent from Ephesus, where he left St.

<sup>3</sup> [This reasoning is not quite conclusive, nor is it necessary for the argument.—H.]

Paul, and where the present Epistle was written, proceed by a straight course to Corinth, but that he went round through Macedonia. This clears up everything; for, although Timothy was set forth upon his journey before the letter was written, yet he might not reach Corinth till after the letter arrived there; and he would come to Corinth, when he did come, not directly from St. Paul at Ephesus, but from some part of Macedonia.<sup>4</sup> Here, therefore, is a circumstantial and critical agreement, and unquestionably without design; for neither of the two passages in the Epistle mentions Timothy's journey into Macedonia at all, though nothing but a circuit of that kind can explain and reconcile the expressions which the writer uses.

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## No. V.

Chap. i. 12: "Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ."

Also, iii. 6: "I have planted, Apollos watered; but God gave the increase."

<sup>4</sup> [With a fair wind a letter might be sent across from Ephesus to Corinth in a very short time; and there was constant communication between these two great mercantile cities on opposite sides of the Archipelago.—H.]

This expression, "I have planted, Apollos watered," imports two things: first, that Paul had been at Corinth before Apollos; secondly, that Apollos had been at Corinth after Paul, but before the writing of this Epistle. This implied account of the several events, and of the order in which they took place, corresponds exactly with the history. St. Paul; after his first visit into Greece, returned from Corinth into Syria by the way of Ephesus; and, dropping his companions Aquila and Priscilla at Ephesus, he proceeded forwards to Jerusalem: from Jerusalem he descended to Antioch; and from thence made a progress through some of the upper or northern<sup>6</sup> provinces of the lesser Asia (Acts xviii. 19, 23); during which progress, and consequently in the interval between St. Paul's first and second visit to Corinth, and consequently also before the writing of this Epistle, which was at

<sup>6</sup> [In this expression, "*upper or northern*," there is a mistake so curious that we wonder how so acute a writer as Paley could have made it; and it occurs again below in No. x., p. 86. The words "up" and "down" denote ideas quite different from those denoted by "north" and "south." There is no reason to believe that in St. Paul's day even maps were used, in which the north was placed at the top. The ἀνωτερικὰ μέρη of Acts xix. 1, are the more elevated or inland regions of the peninsula, as contrasted with places on the coast. See APPENDIX I. on Coincidences connected with Geography.—H.]

Ephesus, two years at least after the Apostle's return from his progress, we hear of Apollos, and we hear of him at Corinth. While St. Paul was engaged, as hath been said, in Phrygia and Galatia, Apollos came down to Ephesus; and being, in St. Paul's absence, instructed by Aquila and Priscilla, and having obtained letters of recommendation from the Church at Ephesus, he passed over to Achaia; and when he was there, we read that he "helped them much which had believed through grace, for he mightily convinced the Jews, and that publicly." Acts xviii. 27, 28. To have brought Apollos into Achaia, of which Corinth was the capital city, as well as the principal Christian Church, and to have shown that he preached the Gospel in that country, would have been sufficient for our purpose. But the history happens also to mention Corinth by name as the place in which Apollos, after his arrival in Achaia, fixed his residence; for, proceeding with the account of St. Paul's travels, it tells us, that while Apollos was at Corinth, Paul, having passed through the upper coasts, came down to Ephesus (xix. 1). What is said therefore of Apollos, in the Epistle, coincides exactly, and especially in the point of chronology, with what is delivered concerning him in the history. The only question now is,

whether the allusions were made with a regard to this coincidence. Now, the occasions and purposes for which the name of Apollos is introduced in the Acts and in the Epistles, are so independent and so remote, that it is impossible to discover the smallest reference from one to the other. Apollos is mentioned in the Acts, in immediate connexion with the history of Aquila and Priscilla, and for the very singular circumstance of his "knowing only the Baptism of John." In the Epistle, where none of these circumstances are taken notice of, his name first occurs for the purpose of reproving the contentious spirit of the Corinthians; and it occurs only in conjunction with that of some others: "Every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ." The second passage in which Apollos appears, "I have planted, Apollos watered," fixes, as we have observed, the order of time among three distinct events; but it fixes this, I will venture to pronounce, without the writer perceiving that he was doing any such thing. The sentence fixed this order in exact conformity with the history; but it is itself introduced solely for the sake of the reflection which follows: "Neither is he that planteth any thing, neither he that watereth, but God that giveth the increase."

No VI.

Chap. iv. 11, 12: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place; and labour, working with our own hands."

We are expressly told, in the history, that at Corinth St. Paul laboured with his own hands: "He found Aquila and Priscilla; and, because he was of the same craft, he abode with them, and wrought; for by their occupation they were tent-makers." But in the text before us, he is made to say, that "he laboured *even unto the present hour*," that is, to the time of writing the Epistle at Ephesus. Now, in the narration of St. Paul's transactions at Ephesus, delivered in the nineteenth chapter of the Acts, nothing is said of his working with his own hands; but in the twentieth chapter we read, that upon his return from Greece, he sent for the elders of the Church of Ephesus, to meet him at Miletus; and in the discourse which he there addressed to them, amidst some other reflections which he calls to their remembrance, we find the following: "I have coveted no man's silver, or gold, or apparel; yea, *ye yourselves also know*, that these hands have ministered unto my necessities,

and to them that were with me." The reader will not forget to remark, that though St. Paul be now at Miletus, it is to the elders of the Church of Ephesus he is speaking, when he says, "Ye yourselves know that these hands have ministered to my necessities;" and that the whole discourse relates to his conduct during his last preceding residence at Ephesus. That manual labour, therefore, which he had exercised at Corinth, he continued at Ephesus; and not only so, but continued it during that particular residence at Ephesus, near the conclusion of which this Epistle was written; so that he might, with the strictest truth, say, at the time of writing the Epistle, "*Even unto this present hour* we labour, working with our own hands." The correspondency is sufficient then, as to the undesignedness of it. It is manifest to my judgment, that if the history, in this article, had been taken from the Epistle, this circumstance, if it appeared at all, would have appeared in its *place*, that is, in the direct account of St. Paul's transactions at Ephesus. The correspondency would not have been effected, as it is, by a kind of reflected stroke, that is, by a reference in a subsequent speech, to what in the narrative was omitted. Nor is it likely, on the other hand, that a circumstance which is not extant in the

history of St. Paul at Ephesus, should have been made the subject of a factitious allusion, in an Epistle purporting to be written by him from that place; not to mention that the allusion itself, especially as to time, is too oblique and general to answer any purposes of forgery whatever.<sup>6</sup>

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No. VII.

Chap. ix. 20 : " And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law."

We have the disposition here described, exemplified in two instances which the history records; one, Acts xvi. 3 : " Him (Timothy) would Paul have to go forth with him, and took and circumcised him *because of the Jews in those quarters*; for they knew all that his father was a Greek." This was before the writing of

<sup>6</sup> [We should observe further that this allusion to his continued habit of working with his own hands is of peculiar force in this Epistle. It would tend to produce a strong effect on the minds of the Corinthian Christians, because they had been witnesses of St. Paul's personal self-denial in this respect. See also 1 Thess. ii. 9, and 2 Thess. iii. 8. —H.]



the Epistle. The other, Acts xxi. 23, 24, 26, was after the writing of the Epistle: "Do this, that we say of thee: We have four men which have a vow on them: them take, and purify thyself with them, that they may shave their heads: and all may know that those things, whereof they were informed concerning thee, are nothing; but that thou thyself also walkest orderly, and keepest the law.—Then Paul took the men, and the next day, *purifying himself with them, entered into the temple.*" Nor does this concurrence between the character and the instances look like the result of contrivance. St. Paul, in the Epistle describes, or is made to describe, his own accommodating conduct towards Jews and towards Gentiles, towards the weak and over-scrupulous, towards men, indeed, of every variety of character; "to them that are without law as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some." This is the sequel of the text which stands at the head of the present number. Taking therefore the whole passage together, the Apostle's condescension to the Jews is mentioned only as

a part of his general disposition towards all. It is not probable that this character should have been made up from the instances in the Acts, which relate solely to his dealings with the Jews. It is not probable that a sophist should take this hint from those instances, and then extend it so much beyond them, and it is still more incredible, that the two instances in the Acts circumstantially related, and interwoven with the history, should have been fabricated in order to suit the character which St. Paul gives of himself in the Epistle.

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#### No. VIII.

Chap. i. 14—17: "I thank God that I baptized none of you but Crispus and Gaius; lest any should say that I baptized in my own name. And I baptized also the household of Stephanas: besides, I know not whether I baptized any other. For Christ sent me not to baptize, but to preach the gospel."

It may be expected that those whom the Apostle baptized with his own hands were converts distinguished from the rest by some circumstance, either of eminence, or of connexion with him. Accordingly, of the three names

here mentioned, Crispus, we find, from Acts xviii. 8, was a "chief ruler of the Jewish synagogue at Corinth, who believed in the Lord, with all his house." Gaius, it appears from Romans xvi. 23, was St. Paul's host at Corinth, and the host, he tells us, "of the whole church."<sup>7</sup> The household of Stephanas, we read in the sixteenth chapter of this Epistle, "were the first-fruits of Achaia." Here therefore is the propriety we expected: and it is a proof of reality not to be contemned; for their names appearing in the several places in which they occur, with a mark of distinction belonging to each, could hardly be the effect of chance, without any truth to direct it: and, on the other hand, to suppose that they were picked out from these passages, and brought together in the text before us, in order to display a conformity of names, is both improbable in itself, and is rendered more so by the purposes for which they are introduced.

<sup>7</sup> [See 1 Cor. xvi. 15. It would appear, on the surface of the Authorized Version, that there is a contradiction between this passage and Rom. xvi. 5, where Epænetus is said to be "the first-fruits of Achaia;" though indeed we might, if necessary, suppose that Epænetus was a member of "the household of Stephanas." But in fact, "Asia," and not "Achaia," is the true reading in that passage of the Epistle to the Romans.—H.]

They come in to assist St. Paul's exculpation of himself against the possible charge of having assumed the character of the founder of a separate religion, and with no other visible, or, as I think, imaginable design.<sup>8</sup>

<sup>8</sup> Chap. i. 1: "Paul, called to be an apostle of Jesus Christ through the will of God, and Sosthenes, our brother, unto the church of God which is at Corinth."—The only account we have of any person who bore the name of Sosthenes is found in the eighteenth chapter of the Acts. When the Jews at Corinth had brought Paul before Gallio, and Gallio had dismissed their complaint as unworthy of his interference, and had driven them from the judgment-seat; "then all the Greeks," says the historian, "took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat." The Sosthenes here spoken of was a Corinthian; and if he was a Christian, and with St. Paul when he wrote this Epistle, was likely enough to be joined with him in the salutation of the Corinthian Church. But here occurs a difficulty. If Sosthenes was a Christian at the time of this uproar, why should the *Greeks* beat him? The assault upon the Christians was made by the *Jews*. It was the *Jews* who had brought Paul before the magistrate. If it had been the *Jews* also who had beaten Sosthenes, I should not have doubted but that he had been a favourer of St. Paul, and the same person who is joined with him in the Epistle. Let us see, therefore, whether there be not some error in our present text. The Alexandrian manuscript gives *παῖδες* alone, without *οἱ Ἕλληνες*, and is followed in this reading by the Coptic version, by the Arabic version, published by Erpenius, by the Vulgate, and by Bede's Latin version. Three Greek manuscripts again, as well as Chrysostom, give of *Ἰουδαῖοι*, in the place of *οἱ Ἕλληνες*. A great plu-

## No. IX.

Chap. xvi. 10, 11: "Now, if Timotheus come,—let no man despise him."—Why *despise*

ality of manuscripts authorize the reading which is retained in our copies. In this variety it appears to me extremely probable that the historian originally wrote πάντες alone, and that οἱ Ἕλληνες and οἱ Ἰουδαῖοι have been respectively added as explanatory of what the word πάντες was supposed to mean. The sentence, without the addition of either name, would run very perspicuously thus: "Καὶ ἀπήλασεν αὐτοὺς ἀπὸ τοῦ βήματος· ἐπιδύομενοι δὲ πάντες Σωσθέην τὸν ἀρχισυνάγωγον, ἔτυπτον ἐμπροσθεν τοῦ βήματος" and he drove them away from the judgment-seat: and they all," namely, the crowd of Jews whom the judge had bid begone, "took Sosthenes, and beat him before the judgment-seat." It is certain that, as the whole body of the people were Greeks, the application of *all* to them is unusual and hard. If I was describing an insurrection at Paris, I might say *all* the Jews, *all* the Protestants, or *all* the English acted so and so; but I should scarcely say *all* the French, when the whole mass of the community were of that description. As what is here offered is founded upon a various reading, and that in opposition to the greater part of the manuscripts that are extant, I have not given it a place in the text.

[The true reading in Acts xviii. 17 appears undoubtedly to be πάντες, without the addition of either οἱ Ἕλληνες or οἱ Ἰουδαῖοι. The former gloss was probably added because Greeks were presumed to be the persons who acted thus violently: the latter probably for the sake of identifying this Sosthenes with the person whose name appears in the opening salutation of the First Epistle to the Corinthians. We are quite at liberty, however, to suppose that this Sosthenes, though a Jew at the time of the disturbance,

him? This charge is not given concerning any other messenger whom St. Paul sent; and in the different Epistles many such messengers are mentioned. Turn to 1 Tim. iv. 12, and you will find that Timothy was *a young man*, younger probably than those who were usually employed in the Christian mission; and that St. Paul, apprehending lest he should, on that account, be exposed to contempt, urges upon him the caution which is there inserted, "Let no man despise thy youth."

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## No. X.

Chap. xvi. 1: "Now, concerning the collection for the saints, as I have given order to the churches of Galatia, even so do ye."

The Churches of Galatia and Phrygia were the last Churches which St. Paul had visited before the writing of this Epistle. He was now at Ephesus; and he came thither im-

became a Christian afterwards, like Crispus, his predecessor at the head of the synagogue. But the identification must be pronounced precarious: and here again it may be remarked that Paley's argument is cumulative, and that if the case of Sosthenes breaks down, this does not affect anything else.—H.]

mediately from visiting these Churches : "He went all over the country of Galatia and Phrygia, in order, strengthening all the disciples. And it came to pass that Paul having passed through the upper coasts (namely, the above-named countries, called the upper coasts, as being the northern<sup>9</sup> part of Asia Minor) came to Ephesus." Acts xviii. 23; xix. 1. These therefore, probably, were the last Churches, at which he had left directions for their public conduct during his absence. Although two years intervened between his journey to Ephesus and his writing this Epistle, yet it does not appear that during that time he visited any other Church. That he had not been silent when he was in Galatia, upon this subject of contribution for the poor, is further made out from a hint which he lets fall in his Epistle to that Church : "Only they (namely, the other Apostles) would that we should remember the poor; the same which I also was forward to do." Gal. ii. 10.

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#### No. XI.

Chap. iv. 18 : "Now some are puffed up, as though I would not come unto you."

<sup>9</sup> [See note above, p. 74.—H.]

Why should they suppose that he would not come? Turn to the first chapter of the second Epistle to the Corinthians, and you will find that he had already *disappointed* them: "I was minded to come unto you before, that you might have a second benefit; and to pass by you into Macedonia, and to come again out of Macedonia unto you, and of you to be brought on my way toward Judea. When I, therefore, was thus minded, did I use lightness? Or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But, as God is true, our word toward you was not yea and nay." It appears from this quotation, that he had not only intended, but that he had promised them a visit before; for, otherwise, why should he apologize for the change of his purpose, or express so much anxiety lest this change should be imputed to any culpable fickleness in his temper; and lest he should thereby seem to them as one whose word was not, in any sort, to be depended upon? Besides which, the terms made use of plainly refer to a promise: "Our *word toward you* was not yea, and nay." St. Paul therefore had signified an intention which he had not been able to execute; and this seeming breach of his word, and the delay of his visit, had, with some who were evil



affected towards him, given birth to a suggestion that he would come no more to Corinth.

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## No. XII.

Chap. v. 7, 8: "For even Christ our passover is sacrificed for us: therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth."

Dr. Benson tells us, that from this passage, compared with chapter xvi. 8, it has been conjectured that this Epistle was written about the time of the Jewish passover; and to me the conjecture appears to be very well founded. The passage to which Dr. Benson refers us is this: "I will tarry at Ephesus until Pentecost."<sup>1</sup> With this passage he ought to have joined another in the same context: "And it may be that I will abide, yea and winter with you;" for, from the two passages laid together, it follows that the

<sup>1</sup> ["Paraphrase and Notes on Six of the Epistles of St. Paul, to which are annexed critical dissertations on several subjects for the better understanding of St. Paul's Epistles," by G. Benson, D.D., 2nd ed., 1752. He says that this conjecture is a *fine* one (p. 213): and the remark is just.—H.]

Epistle was written before Pentecost, yet after winter ; which necessarily determines the date to the part of the year within which the passover falls. It was written before Pentecost, because he says, "I will tarry at Ephesus until Pentecost." It was written after winter, because he tells them, "It may be that I may abide, yea, and winter with you." The winter which the Apostle purposed to pass at Corinth was undoubtedly the winter next ensuing to the date of the Epistle ; yet it was a winter subsequent to the ensuing Pentecost, because he did not intend to set forwards upon his journey till after that feast. The words, "let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth," look very like words suggested by the season ; at least they have, upon that supposition, a force and significance which do not belong to them upon any other ; and it is not a little remarkable, that the hints casually dropped in the Epistle, concerning particular parts of the year, should coincide with this supposition.

## CHAPTER IV.

THE SECOND EPISTLE TO THE CORINTHIANS.

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## No. I.

I WILL not say that it is impossible, having seen the first Epistle to the Corinthians, to construct a second with ostensible allusions to the first; or that it is impossible that both should be fabricated, so as to carry on an order and continuation of the story, by successive references to the same events. But I say, that this in either case must be the effect of craft and design. Whereas, whoever examines the allusions<sup>1</sup> to the former Epistle which he finds in this, while he

<sup>1</sup> [It may be convenient to mark beforehand the subjects of the three allusions brought forward in this article. They are (1) the Apostle's intention of passing through Macedonia on his way to Corinth; (2) the case of the incestuous marriage which had taken place at Corinth; (3) the collection for the poor Christians in Judæa, which he was actively promoting at this time.—H.].

will acknowledge them to be such as would rise spontaneously to the hand of the writer, from the very subject of the correspondence, and the situation of the corresponding parties, supposing these to be real; will see no particle of reason to suspect, either that the clauses containing these allusions were *insertions* for the purpose, or that the several transactions of the Corinthian Church were feigned, in order to form a train of narrative, or to support the appearance of connexion between the two Epistles.

1. In the first Epistle, St. Paul announces his intention of passing through Macedonia, in his way to Corinth: "I will come to you when I shall pass through Macedonia."<sup>2</sup> In the second Epistle, we find him arrived in Macedonia, and about to pursue his journey to Corinth. But observe the manner in which this is made to appear: "I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many. Yet have I sent the brethren, lest our boasting of you should be in vain in this behalf; that, as I said, ye may be ready: lest haply, if they of Macedonia come with me, and find you unprepared, we (that we

<sup>2</sup> [1 Cor. xvi. 5.—H.]

say not, ye) be ashamed in this same confident boasting" (ix. 2, 3, 4). St. Paul's being in Macedonia at the time of writing the Epistle is, in this passage, inferred only from his saying, that he had boasted to the Macedonians of the alacrity of his Achaian converts; and from the fear which he expresses, lest, if any of the Macedonian Christians should come with him into Achaia, they should find his boasting unwarranted by the event. The business of the contribution is the sole cause of mentioning Macedonia at all. Will it be insinuated that this passage was framed merely to state that St. Paul was now in Macedonia; and by that statement, to produce an apparent agreement with the purpose of visiting Macedonia, notified in the first Epistle? Or will it be thought probable, that, if a sophist had meant to place St. Paul in Macedonia, for the sake of giving countenance to his forgery, he would have done it in so oblique a manner as through the medium of the contribution? The same thing may be observed of another text in the Epistle, in which the name of Macedonia occurs: "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus my brother: but taking my leave of them, I went

from thence into Macedonia" (2 Cor. ii. 12, 13). I mean, that it may be observed of this passage also, that there is a reason for mentioning Macedonia, entirely distinct from the purpose of showing St. Paul to be *there*. Indeed, if the passage before us show that point at all, it shows it so obscurely, that Grotius,<sup>3</sup> though he did not doubt that Paul was now in Macedonia, refers this text to a different journey. Is this the hand of a forger, meditating to establish a false conformity? The text, however, in which it is most strongly implied that St. Paul wrote the present Epistle from Macedonia, is found in the fourth, fifth, and sixth verses of the seventh chapter: "I am filled with comfort, I am exceeding joyful in all our tribulation; for, when we were come into Macedonia, our flesh had no rest;—without were fightings, within were fears. Nevertheless God that comforteth those that are cast down, comforted us by the coming of Titus." Yet even here, I think, no one will contend, that St. Paul's coming to Macedonia, or being in Macedonia, was the principal thing intended to be told; or that the telling of it, indeed, was any part of the intention with which the text was written; or that the mention even of the name of Macedonia

<sup>3</sup> [Annot. in Acta Apost.—H.]

was not purely incidental, in the description of those tumultuous sorrows with which the writer's mind had been lately agitated, and from which he was relieved by the coming of Titus. The five first verses of the eighth chapter, which commend the liberality of the Macedonian Churches, do not, in my opinion, by themselves, prove St. Paul to have been in Macedonia at the time of writing the Epistle.

2. In the first Epistle, St. Paul denounces a severe censure against an incestuous marriage, which had taken place among the Corinthian converts, with the connivance, not to say with the approbation, of the Church; and enjoins the Church to purge itself of this scandal, by expelling the offender from its society: "It is reported commonly that there is fornication among you, and such fornication as is not so much as named amongst the Gentiles, that one should have his father's wife. And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present concerning him that hath so done this deed, in the Name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our

Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus" (v. 1—5). In the second Epistle we find this sentence executed, and the offender to be so affected with the punishment, that St. Paul now intercedes for his restoration: "Sufficient to such a man is this punishment, which was inflicted of many. So that, contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with over-much sorrow; wherefore I beseech you, that ye would confirm your love toward him" (2 Cor. ii. 6—8). Is this whole business feigned for the sake of carrying on a continuation of story through the two Epistles? The Church also, no less than the offender, was brought by St. Paul's reproof to a deep sense of the impropriety of their conduct. Their penitence, and their respect to his authority, were, as might be expected, exceedingly grateful to St. Paul: "We were comforted, not by Titus' coming only, but by the consolation wherewith he was comforted in you, when he told us your earnest desire, your mourning, your fervent mind towards me, so that I rejoiced the more. For though I made you sorry with a letter, I do not repent, though I did



repent; for I perceive that the same Epistle made you sorry, though it were but for a season. Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing" (vii. 7—9). That this passage is to be referred to the incestuous marriage, is proved by the twelfth verse of the same chapter: "Though I wrote unto you, I did it not for his cause that had done the wrong; nor for his cause that suffered wrong; but that our care for you, in the sight of God, might appear unto you." There were, it is true, various topics of blame noticed in the first Epistle; but there was none except this of the incestuous marriage which could be called a transaction between private parties, or of which it could be said that one particular person had "done the wrong," and another particular person "had suffered it." Could all this be without foundation? or could it be put into the second Epistle, merely to furnish an obscure sequel to what had been said about an incestuous marriage in the first?

8. In the sixteenth chapter of the first Epistle, a collection for the saints is recommended to be set forward at Corinth: "Now, concerning the collection for the saints, as I

have given order to the Churches of Galatia, so do ye" (xvi. 1). In the ninth chapter of the second Epistle, such a collection is spoken of, as in readiness to be received: "As touching the ministering to the saints, it is superfluous for me to write to you; for I know the forwardness of your mind, for which I boast of you to them of Macedonia, that Achaia was ready a year ago; and your zeal hath provoked very many" (ix. 1, 2). This is such a continuation of the transaction as might be expected; or, possibly it will be said, as might easily be counterfeited: but there is a circumstance of nicety in the agreement between the two Epistles, which, I am convinced, the author of a forgery would not have hit upon, or which, if he had hit upon it, he would have set forth with more clearness. The second Epistle speaks of the Corinthians as having begun this eleemosynary business a year before: "This is expedient for you, who have begun before, not only to do, but also to be forward a year ago" (viii. 10). "I boast of you to them of Macedonia, that Achaia was ready a year ago" (ix. 2). From these texts it is evident, that something had been done in the business a year before. It appears, however, from other texts in the Epistle, that the contribution was not yet collected or paid; for bre-

thren were sent from St. Paul to Corinth, "to make up their bounty" (ix. 5). They are urged to "perform the doing of it" (viii. 11). "And every man was exhorted to give as he purposed in his heart" (ix. 7). The contribution therefore, as represented in our present Epistle, was in readiness, yet not received from the contributors; was begun, was forward long before, yet not hitherto collected. Now this representation agrees with one, and only with one, supposition, namely, that every man had laid by in store, had already provided the fund, from which he was afterwards to contribute—the very case which the first Epistle authorizes us to suppose to have existed; for in that Epistle St. Paul had charged the Corinthians, "upon the first day of the week, every one of them to lay by in store as God had prospered him"<sup>4</sup> (1 Cor. xvi. 2).

<sup>4</sup> The following observations will satisfy us concerning the purity of our Apostle's conduct in the suspicious business of a pecuniary contribution.

1. He disclaims the having received any inspired authority for the directions which he is giving: "I speak not by commandment,\* but by occasion of the forwardness of

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\* [The true meaning of *οὐ κατ' ἐπιταγὴν* is that he sets this matter before them as a request, "not by way of command." He is not opposing his own personal authority to inspired authority, but he is using no authority at all.

No. II.

In comparing the second Epistle to the

others, and to prove the sincerity of your love." (2 Cor. viii. 8.) Who, that had a sinister purpose to answer by the recommending of subscriptions, would thus distinguish, and thus lower the credit of his own recommendation?

2. Although he asserts the general right of Christian ministers to a maintenance from their ministry, yet he protests against the making use of this right in his own person: "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel; but I have used none of these things, neither have I written these things that it should be so done unto me; for it were better for me to die, than that any man should make my glorying (that is, my professions of disinterestedness) void." (1 Cor. ix. 14, 15.)

3. He repeatedly proposes that there should be associates with himself in the management of the public bounty; not colleagues of his own appointment, but persons elected for that purpose by the contributors themselves: "And when I come, whomsoever ye shall approve by your letters,† them will I send to bring your liberality unto Jerusalem; and if it be meet that I go also, they shall go with me." (1 Cor. xvi. 3, 4). And in the second Epistle, what is here proposed, we find actually done, and done for the very purpose of guarding his character against any imputation

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Even thus, however, the argument used by Paley retains no inconsiderable force.—H.]

† [The words δι' ἐπιστολῶν here belong to the verb πέμψω, not to the verb δοκιμάσητε, and the meaning is that he will give credentials to whomsoever they approve. This, however, strengthens the force of the argument in this place.—H.]

Corinthians with the Acts of the Apostles, we are soon brought to observe, not only that there exists no vestige either of the Epistle having been taken from the history, or the history from the Epistle; but also that there appears in the contents of the Epistle positive evidence, that neither was borrowed from the other. Titus, who bears a conspicuous part in the Epistle, is not mentioned in the Acts of the Apostles at all. St. Paul's sufferings, enumerated chap. xi. 24, 25,—“of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep,”—cannot be made out from his history, as delivered in the Acts, nor would this account have been given by a writer who either drew his knowledge

that might be brought upon it, in the discharge of a pecuniary trust: “And we have sent with him the brother, whose praise is in the gospel throughout all the churches; and not that only, but who was also chosen of the churches to travel with us with this grace (gift), which is administered by us to the glory of the same Lord, and the declaration of your ready mind; avoiding this, that no man should blame us in this abundance which is administered by us: providing for things honest, not only in the sight of the Lord, but also in the sight of men” (2 Cor. viii. 18—21); that is, not resting in the consciousness of our own integrity, but, in such a subject, careful also to approve our integrity to the public judgment.

of St. Paul from that history, or who was careful to preserve a conformity with it. The account in the Epistle of St. Paul's escape from Damascus, though agreeing in the main fact with the account of the same transaction in the Acts, is related with such difference of circumstance, as renders it utterly improbable that one should be derived from the other. The two accounts, placed by the side of each other, stand as follows :—

2 Cor. xi. 32, 33 : " In Damascus, the governor under Aretas the king, kept the city of the Damascenes with a garrison, desirous to apprehend me; and through a window in a basket was I let down by the wall, and escaped his hands."

Acts ix. 23—25 : " And after many days were fulfilled, the Jews took counsel to kill him ; but their laying in wait was known of Saul. And they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket."

Now if we be satisfied, in general, concerning these two ancient writings, that the one was not known to the writer of the other, or not consulted by him ; then the accordances which may be pointed out between them, will admit of no solution so probable, as the attributing of them to truth and reality as to their common foundation.

## No. III.

The opening of this Epistle exhibits a connexion with the history which alone would satisfy my mind that the Epistle was written by St. Paul, and by St. Paul in the situation in which the history places him.

Let it be remembered, that in the nineteenth chapter of the Acts, St. Paul is represented as driven away from Ephesus, or as leaving, however, Ephesus, in consequence of an uproar in that city, excited by some interested adversaries of the new religion. The account of the tumult is as follows: "When they heard these sayings," namely, Demetrius' complaint of the danger to be apprehended from St. Paul's ministry to the established worship of the Ephesian goddess, "they were full of wrath, and cried out, saying, Great is Diana of the Ephesians. And the whole city was filled with confusion; and having caught Gaius and Aristarchus, Paul's companions in travel, they rushed with one accord into the theatre. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him, desiring that he would not adventure himself into the theatre. Some,

therefore, cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward; and Alexander beckoned with his hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians.—And after the uproar was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia.”

When he was arrived in Macedonia, he wrote the second Epistle to the Corinthians which is now before us; and he begins his Epistle in this wise: “Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. For, as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ: and whether we be afflicted, it is for your consolation and salvation, which is effectual in the enduring of the same sufferings which we also suffer; or whether we be comforted, it is for your consolation and



salvation. And our hope of you is steadfast, knowing that, as ye are partakers of the sufferings, so shall ye be also of the consolation. For we would not, brethren, have you ignorant of our trouble *which came to us in Asia*, that we were pressed out of measure, above strength, insomuch that we despaired even of life; but we had the sentence of death in ourselves, that we should not trust in ourselves, but in God which raiseth the dead, who delivered us from so great a death, and doth deliver; in whom we trust that He will yet deliver us." Nothing could be more expressive of the circumstances in which the history describes St. Paul to have been, at the time when the Epistle purports to be written; or rather, nothing could be more expressive of the sensations arising from these circumstances, than this passage. It is the calm recollection of a mind emerged from the confusion of instant danger. It is that devotion and solemnity of thought which follows a recent deliverance. There is just enough of particularity in the passage to show that it is to be referred to the tumult at Ephesus: "We would not, brethren, have you ignorant of our trouble which came to us in Asia." And there is nothing more; no mention of Demetrius, of the seizure of St. Paul's friends, of the interference of the town-clerk, of the occasion

or nature of the danger which St. Paul had escaped, or even of the city where it happened; in a word, no recital from which a suspicion could be conceived, either that the author of the Epistle had made use of the narrative in the Acts; or, on the other hand, that he had sketched the outline, which the narrative in the Acts only filled up.

That the forger of an Epistle, under the name of St. Paul should borrow circumstances from a history of St. Paul then extant; or, that the author of a history of St. Paul should gather materials from letters bearing St. Paul's name, may be credited: but I cannot believe that any forger whatever should fall upon an expedient so refined, as to exhibit sentiments adapted to a situation, and to leave his readers to seek out the situation from the history; still less, that the author of a history should go about to frame facts and circumstances fitted to supply the sentiments which he found in the letter. It may be said, perhaps, that it does not appear from the history, that any danger threatened St. Paul's life in the uproar at Ephesus, so imminent as that from which in the Epistle he represents himself to have been delivered. This matter, it is true, is not stated by the historian in form; but the personal danger of the Apostle, we can-

not doubt, must have been extreme, when the "whole city was filled with confusion;" when the populace had seized his companions; when, in the distraction of his mind, he insisted upon coming forth among them; when the Christians who were about him would not suffer him; when his friends, certain of the chiefs of Asia, sent to him, desiring that he would not adventure himself in the tumult; when, lastly, he was obliged to quit immediately the place and the country, and when the tumult was ceased, to depart into Macedonia. All which particulars are found in the narration, and justify St. Paul's own account, "that he was pressed out of measure, above strength, insomuch that he despaired even of life; that he had the sentence of death in himself;" that is, that he looked upon himself as a man condemned to die.

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#### No. IV.

It has already been remarked that St. Paul's original intention was to have visited Corinth on his way to Macedonia: "I was minded to come unto you before, and to pass by you into

Macedonia" (2 Cor. i. 15, 16). It has also been remarked that he changed this intention, and ultimately resolved upon going through Macedonia *first*. Now, upon this head there exists a circumstance of correspondency between our Epistle and the history, which is not very obvious to the reader's observation; but which, when observed, will be found, I think, close and exact. Which circumstance is this: that though the change of St. Paul's intention be expressly mentioned only in the second Epistle, yet it appears both from the history and from the second Epistle, that the change had taken place before the writing of the first Epistle; that it appears however from neither, otherwise than by an inference, unnoticed perhaps by almost every one who does not sit down professedly to the examination.

First, then, how does this point appear from the history? In the nineteenth chapter of the Acts, and the twenty-first verse, we are told that "Paul purposed in the spirit, when he had passed through Macedonia and Achaia, to go to Jerusalem. So he sent into Macedonia two of them that ministered unto him, Timotheus and Erastus; but he himself stayed in Asia for a season." A short time after this, and evidently in pursuance of the same intention, we find (chap. xx.

1, 2) that "Paul departed from Ephesus for to go into Macedonia;" and that, "when he had gone over those parts, he came into Greece." The resolution therefore of passing first through Macedonia, and from thence into Greece, was formed by St. Paul previously to the sending away of Timothy. The order in which the two countries are mentioned shows the direction of his intended route, "when he had passed through Macedonia and Achaia." Timothy and Erastus, who were to precede him in his progress, were sent by him from Ephesus into Macedonia. He himself, a short time afterwards, and, as hath been observed, evidently in continuation and pursuance of the same design, "departed for to go into Macedonia." If he had, therefore, entertained a different plan of his journey, which is not hinted in the history, he must have changed that plan before this time. But, from the seventeenth verse of the fourth chapter of the first Epistle to the Corinthians, we discover that Timothy had been sent away from Ephesus before that Epistle was written: "For this cause have I sent unto you Timotheus, who is my beloved son." The change therefore of St. Paul's resolution, which was prior to the sending away of Timothy, was necessarily prior to the writing of the first Epistle to the Corinthians.

Thus stands the order of dates, as collected from the history, compared with the first Epistle. Now let us inquire, secondly, how this matter is represented in the Epistle before us. In the sixteenth verse of the first chapter of this Epistle, St. Paul speaks of the intention which he had once entertained of visiting Achaia, in his way to Macedonia: "In this confidence I was minded to come unto you before, that ye might have a second benefit; and to pass by you into Macedonia." After protesting, in the seventeenth verse, against any evil construction that might be put upon his laying aside of this intention, in the twenty-third verse he discloses the cause of it: "Moreover I call God for a record upon my soul, that, to spare you, I came not as yet unto Corinth." And then he proceeds as follows: "But I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he then that maketh me glad, but the same which is made sorry by me? *And I wrote this same unto you*, lest when I came I should have sorrow from them of whom I ought to rejoice; having confidence in you all, that my joy is the joy of you all. For, out of much affliction and anguish of heart, *I wrote unto you with many tears*; not that ye should be grieved, but that ye might know the love which

I have more abundantly unto you. But if any have caused grief, he hath not grieved me but in part; that I may not overcharge you all. Sufficient to such a man is this punishment, which was inflicted of many." In this quotation, let the reader first direct his attention to the clause marked by italics, "and I wrote this same unto you;" and let him consider, whether from the context, and from the structure of the whole passage, it be not evident that this writing was after St. Paul had "determined with himself that he would not come again to them in heaviness"? whether, indeed, it was not in consequence of this determination, or at least with this determination upon his mind? And, in the next place, let him consider whether the sentence, "I determined this with myself, that I would not come again to you in heaviness," do not plainly refer to that postponing of his visit, to which he had alluded in the verse but one before, when he said, "I call God for a record upon my soul, that, to spare you, I came not as yet to Corinth;" and whether this be not the visit of which he speaks in the sixteenth verse, wherein he informs the Corinthians, "that he had been minded to pass by them into Macedonia;" but that, for reasons which argued no levity or fickleness in his disposition, he had

been compelled to change his purpose. If this be so, then it follows that the writing here mentioned was posterior to the change of his intention. The only question, therefore, that remains, will be, whether this writing relate to the letter which we now have under the title of the first Epistle to the Corinthians, or to some other letter not extant? And upon this question I think Mr. Locke's observation decisive; namely, that the second clause marked in the quotation by italics, "I wrote unto you with many tears," and the first clause so marked, "I wrote this same unto you," belong to one writing, whatever that was; and that the second clause goes on to advert to a circumstance which is found in our present first Epistle to the Corinthians; namely, the case and punishment of the incestuous person. Upon the whole then we see, that it is capable of being inferred from St. Paul's own words, in the long extract which we have quoted, that the first Epistle to the Corinthians was written after St. Paul had determined to postpone his journey to Corinth; in other words, that the change of his purpose, with respect to the course of his journey, though expressly mentioned only in the second Epistle, had taken place before the writing of the first; the point which we made out to be implied in the history,



by the order of the events there recorded, and the allusions to those events in the first Epistle, Now this is a species of congruity of all others the most to be relied upon. It is not an agreement between two accounts of the same transaction, or between different statements of the same fact; for the fact is not stated; nothing that can be called an account is given; but it is the junction of two conclusions, deduced from independent sources, and deducible only by investigation and comparison.

This point, namely, the change of the route being prior to the writing of the first Epistle, also falls in with, and accounts for, the manner in which he speaks in that Epistle of his journey. His first intention had been, as he here declares, to "pass by them into Macedonia;" that intention having been previously given up, he writes, in his first Epistle, "that he would not see them now by the way," that is, as he must have done upon his first plan; "but that he trusted to tarry awhile with them, and possibly to abide, yea and winter with them" (1 Cor. xvi. 5, 6). It also accounts for a singularity in the text referred to, which must strike every reader; "I will come to you when I pass through Macedonia, for I do pass through Macedonia." The supplemental sentence, "for I do pass through


Macedonia," imports that there had been some previous communication upon the subject of the journey; and also that there had been some vacillation and indecisiveness in the Apostle's plan; both which we now perceive to have been the case. The sentence is as much as to say, "this is what I at last resolve upon." The expression "*ὅταν Μακεδονίαν διέλθω*," is ambiguous; it may denote either "when I pass, or, when I shall have passed, through Macedonia:" the considerations offered above fix it to the latter sense. Lastly, the point we have endeavoured to make out confirms, or rather indeed is necessary to the support of a conjecture, which forms the subject of Number XI. in our observations upon the first Epistle, that the insinuation of certain of the Church of Corinth, that he would come no more among them, was founded on some previous disappointment of their expectations.

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No. V.

But if St. Paul had changed his purpose before the writing of the first Epistle, why did he defer explaining himself to the Corinthians, concerning the reason of that change, until he

wrote the second? This is a very fair question; and we are able, I think, to return to it a satisfactory answer. The real cause, and the cause at length assigned by St. Paul for postponing his visit to Corinth, and not travelling by the route which he had at first designed, was the disorderly state of the Corinthian Church at the time, and the painful severities which he should have found himself obliged to exercise, if he had come among them during the existence of these irregularities. He was willing therefore to try, before he came in person, what a letter of authoritative objurgation would do among them, and to leave time for the operation of the experiment. That was his scheme in writing the first Epistle. But it was not for him to acquaint them with the scheme. After the Epistle had produced its effect (and to the utmost extent, as it should seem, of the Apostle's hopes); when it had wrought in them a deep sense of their fault, and an almost passionate solicitude to restore themselves to the approbation of their teacher; when Titus (vii. 6, 7, 11) had brought him intelligence "of their earnest desire, their mourning, their fervent mind towards him, of their sorrow and their penitence; what carefulness, what clearing of themselves, what indignation, what fear, what vehement desire, what zeal,



what revenge," his letter, and the general concern occasioned by it, had excited among them; he then opens himself fully upon the subject. The affectionate mind of the Apostle is touched by this return of zeal and duty. He tells them that he did not visit them at the time proposed, lest their meeting should have been attended with mutual grief; and with grief to him embittered by the reflection that he was giving pain to those from whom alone he could receive comfort: "I determined this with myself, that I would not come again to you in heaviness. For if I make you sorry, who is he that maketh me glad, but the same which is made sorry by me?" (ii. 1, 2) that he had written his former Epistle to warn them beforehand of their fault, "lest when he came he should have sorrow of them of whom he ought to rejoice" (ii. 3); that he had the further view, though perhaps unperceived by them, of making an experiment of their fidelity, "to know the proof of them, whether they were obedient in all things" (ii. 9). This full discovery of his motive came very naturally from the Apostle, after he had seen the success of his measures, but would not have been a seasonable communication before. The whole composes a train of sentiment and of conduct resulting from real situation, and from real cir-

cumstance, and as remote as possible from fiction or imposture.

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No. VI.

Chap. xi. 9 : " When I was present with you and wanted, I was chargeable to no man ; for that which was lacking to me, the brethren which came from Macedonia supplied."\* The principal fact set forth in this passage, the arrival at Corinth of brethren from Macedonia during St. Paul's first residence in that city, is explicitly recorded (Acts xviii. 1, 5) : " After these things Paul departed from Athens, and came to Corinth. And when Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ."

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No. VII.

The above quotation from the Acts proves that Silas and Timotheus were assistants to St. Paul in preaching the gospel at Corinth. With which

\* [There is a secondary fact, too, which ought to be remembered in the same connexion. He worked with his own hands at Corinth, during the residence to which allusion is made. He met there Aquila and Priscilla : " and because he was of the same craft, he abode with them, and wrought" (Acts xviii. 2, 3).—H.]

correspond the words of the Epistle (i. 19) : "For the Son of God, Jesus Christ, who was preached among you by us, even by me, and Silvanus, and Timotheus, was not yea and nay, but in him was yea." I do admit that the correspondency, considered by itself, is too direct and obvious; and that an impostor with the history before him might, and probably would, produce agreements of the same kind. But let it be remembered, that this reference is found in a writing, which, from many discrepancies, and especially from those noted No. II., we may conclude, was not composed by any one who had consulted, and who pursued the history. Some observation also arises upon the variation of the name. We read Silas in the Acts, Silvanus in the Epistle. The similitude of these two names, if they were the names of different persons, is greater than could easily have proceeded from accident; I mean that it is not probable, that two persons placed in situations so much alike, should bear names so nearly resembling each other.<sup>6</sup> On the other hand, the difference of the name in the two passages negatives the supposition of the passages, or the account contained in them, being transcribed either from the other.

<sup>6</sup> That they were the same person is further confirmed by 1 Thess. i. 1, compared with Acts xvii. 10.

## No. VIII.

Chap. ii. 12, 13: "When I came to Troas to preach Christ's gospel, and a door was opened unto me of the Lord, I had no rest in my spirit, because I found not Titus, my brother; but taking my leave of them, I went from thence into Macedonia."

To establish a conformity between this passage and the history, nothing more is necessary to be presumed, than that St. Paul proceeded from Ephesus to Macedonia, upon the same course by which he came back from Macedonia to Ephesus, or rather to Miletus in the neighbourhood of Ephesus; in other words, that, in his journey to the peninsula of Greece, he went and returned the same way. St. Paul is now in Macedonia, where he had lately arrived from Ephesus. Our quotation imports that in his journey he had stopped at Troas. Of this, the history says nothing, leaving us only the short account, "that Paul departed from Ephesus, for to go into Macedonia." But the history says (Acts xx.), that in his *return* from Macedonia to Ephesus, Paul sailed from Philippi to *Troas*; and that, when the disciples came together on the first day of the week to break bread, Paul preached unto them all night; that from Troas he went by land to

Assos; from Assos, taking ship and coasting along the front of Asia Minor, he came by Mitylene to Miletus. Which account proves, first, that Troas lay in the way by which St. Paul passed between Ephesus and Macedonia; secondly, that he had disciples there. In one journey between these two places, the Epistle, and in another journey between the same places, the history, makes him stop at this city. Of the first journey, he is made to say, "that a door was in that city opened unto him of the Lord;" in the second we find disciples there collected around him, and the Apostle exercising his ministry, with what was even in him more than ordinary zeal and labour. The Epistle therefore is in this instance confirmed, if not by the terms, at least by the probability of the history; a species of confirmation by no means to be despised, because, as far as it reaches, it is evidently uncontrived.

Grotius, I know, refers the arrival at Troas, to which the Epistle alludes, to a different period, but I think very improbably; for nothing appears to me more certain, than that the meeting with Titus, which St. Paul expected at Troas, was the same meeting which took place in Macedonia, namely, upon Titus' coming out of Greece. In the quotation before us, he tells the Corinthians, "When I came to Troas, I had no rest in



my spirit, because I found not Titus, my brother; but, taking my leave of them, I went from thence into Macedonia." Then in the seventh chapter he writes, "When we were come into Macedonia our flesh had no rest, but we were troubled on every side; without were fightings, within were fears; nevertheless God, that comforteth them that are cast down, comforted us by the coming of Titus." These two passages plainly relate to the same journey of Titus, in meeting with whom St. Paul had been disappointed at Troas, and rejoiced in Macedonia. And among other reasons which fix the former passage to the coming of Titus out of Greece, is the consideration, that it was nothing to the Corinthians that St. Paul did not meet with Titus at Troas, were it not that he was to bring intelligence from Corinth. The mention of the disappointment in this place, upon any other supposition, is irrelative.<sup>7</sup>

<sup>7</sup> [The prominent appearance of Titus in this second Epistle to the Corinthians is a matter of some moment in regard to the line of reasoning pursued in this volume. And the same may be said of the prominent appearance of this same disciple in the Epistle to the Galatians. Titus is not mentioned at all in the Acts of the Apostles. He could hardly have been omitted in a narrative artificially constructed out of materials supplied by these Epistles. He could have found no place at all in these Epistles, if they had been forged by some one who drew his inspiration and information from the Narrative. Yet the ap-

No. IX.

Chap. xi. 24, 25 : "Of the Jews five times received I forty stripes save one; thrice was I beaten with rods; once was I stoned; thrice I suffered shipwreck; a night and a day I have been in the deep."

These particulars cannot be extracted out of the Acts of the Apostles; which proves, as hath been already observed, that the Epistle was not framed from the history; yet they are consistent with it, which, considering how numerically circumstantial the account is, is more than could happen to arbitrary and independent fictions. When I say that these particulars are *consistent* with the history, I mean, first, that there is no article in the enumeration which is contradicted by the history; secondly, that the history, though

pearance of Titus in these letters causes no difficulty or confusion to us in an attempt to draw out the history of St. Paul, at this period, from all these materials. A person of some importance is conspicuous in these Epistles, who is not named in the Narrative: and yet so far from disturbing the sequence of events, he helps to bind them together. That St. Luke should omit to notice some circumstances and persons of consequence is quite natural. That St. Paul, writing with deep feeling, should refer very particularly to a friend with whom he had close personal relations, in connexion with circumstances full of interest for those to whom he was writing, is no less natural.—H.]

silent with respect to many of the facts here enumerated, has left space for the existence of these facts, consistent with the fidelity of its own narration.

First, no contradiction is discoverable between the Epistle and the history. When St. Paul says, *thrice* was I beaten with rods, although the history records only *one* beating with rods, namely, at Philippi (Acts xvi. 22), yet is there no contradiction. It is only the omission in one book of what is related in another. But had the history contained accounts of *four* beatings with rods, at the time of writing this Epistle, in which St. Paul says that he had only suffered *three*, there would have been a contradiction properly so called. The same observation applies generally to the other parts of the enumeration, concerning which the history is silent: but there is one clause in the quotation particularly deserving of remark; because, when confronted with the history, it furnishes the nearest approach to a contradiction, without a contradiction being actually incurred, of any I remember to have met with. "Once," saith St. Paul, "was I stoned." Does the history relate that St. Paul, prior to the writing of this Epistle, had been stoned more than once? The history mentions distinctly one occasion upon which St. Paul was stoned, namely,

at Lystra in Lycaonia: "Then came thither certain Jews from Antioch and Iconium, who persuaded the people; and, having stoned Paul, drew him out of the city, supposing he had been dead" (xiv. 19). And it mentions also another occasion in which "an assault was made both of the Gentiles, and also of the Jews with their rulers, to use them despitefully, and to stone them; but they were aware of it," the history proceeds to tell us, "and fled into Lystra and Derbe." This happened at Iconium, prior to the date of the Epistle. Now, had the assault been completed; had the history related that a stone was thrown, as it relates that preparations were made both by Jews and Gentiles to stone Paul and his companions; or even had the account of this transaction stopped without going on to inform us that Paul and his companions were "aware of their danger and fled,"—a contradiction between the history and the Epistle would have ensued. Truth is necessarily consistent; but it is scarcely possible that independent accounts, not having truth to guide them, should thus advance to the very brink of contradiction without falling into it.

Secondly, I say, that if the Acts of the Apostles be silent concerning many of the instances enumerated in the Epistle, this silence may be

accounted for from the plan and fabric of the history. The date of the Epistle synchronizes with the beginning of the twentieth chapter of the Acts. The part, therefore, of the history which precedes the twentieth chapter is the only part in which can be found any notice of the persecutions to which St. Paul refers. Now it does not appear that the author of the history was with St. Paul until his departure from Troas, on his way to Macedonia, as related (xvi. 10) ; or rather, indeed, the contrary appears. It is in this point of the history that the language changes. In the seventh and eighth verses of this chapter the third person is used : " After *they* were come to Mysia, *they* assayed to go into Bithynia, but the spirit suffered them not ; and *they* passing by Mysia, came to Troas : " and the third person is in like manner constantly used throughout the foregoing part of the history. In the tenth verse of this chapter, the first person comes in : " After Paul had seen the vision, immediately *we* endeavoured to go into Macedonia ; assuredly gathering that the Lord had called *us* to preach the Gospel unto them." <sup>s</sup> Now, from this time to the writing of the Epistle, the history occupies

<sup>s</sup> [See APPENDIX IV. on Coincidences connected with St. Luke.—H.]

four chapters : yet it is in these, if in any, that a regular or continued account of the Apostle's life is to be expected ; for how succinctly his history is delivered in the preceding part of the book, that is to say, from the time of his conversion to the time when the historian joined him at Troas, except the particulars of his conversion itself, which are related circumstantially, may be understood from the following observations.

The history of a period of sixteen years is comprised in less than three chapters ; and of these a material part is taken up with discourses. After his conversion, he continued in the neighbourhood of Damascus, according to the history, for a certain considerable, though indefinite, length of time ; according to his own words (Gal. i. 18), for three years ; of which no other account is given than this short one, that "straightway he preached Christ in the synagogues, that He is the Son of God ; that all that heard him were amazed ; and said, Is not this he that destroyed them which called on this Name in Jerusalem ? that he increased the more in strength, and confounded the Jews which dwelt at Damascus ; and that, after many days were fulfilled, the Jews took counsel to kill him." From Damascus he proceeded to Jerusalem ; and of his residence

nothing more particular is recorded than that "he was with the Apostles, coming in and going out; that he spake boldly in the name of the Lord Jesus, and disputed against the Grecians, who went about to kill him." From Jerusalem, the history sends him to his native city of Tarsus.<sup>9</sup> It seems probable, from the order and disposition of the history, that St. Paul's stay at Tarsus was of some continuance; for we hear nothing more of him, until, after a long apparent interval, and much interjacent narrative, Barnabas, desirous of Paul's assistance upon the enlargement of the Christian mission, "went to Tarsus for to seek him."<sup>1</sup> We cannot doubt but that the new Apostle had been busied in his ministry; yet of what he did, or what he suffered, during this period, which may include three or four years, the history professes not to deliver any information. As Tarsus was situated upon the sea-coast, and as, though Tarsus was his home, yet it is probable he visited from thence many other places, for the purpose of preaching the Gospel, it is not unlikely that in the course of three or four years he might undertake many short voyages to neighbouring countries; in the navigating of which we may

<sup>9</sup> Acts ix. 30.

<sup>1</sup> Chap. xi. 25.

be allowed to suppose that some of those disasters and shipwrecks befell him to which he refers in the quotation before us, "thrice I suffered shipwreck, a night and a day I have been in the deep." This last clause I am inclined to interpret of his being obliged to take to an open boat, upon the loss of the ship,<sup>2</sup> and his continuing out at sea, in that dangerous situation, a night and a day. St. Paul is here recounting his sufferings, not relating miracles. From Tarsus, Barnabas brought Paul to Antioch, and there he remained a year; but of the transactions of that year no other description is given than what is contained in the four last verses of the eleventh chapter. After a more solemn dedication to the ministry, Barnabas and Paul proceeded from Antioch to Cilicia, and from thence they sailed to Cyprus, of which voyage no particulars are mentioned. Upon their return from Cyprus, they made a progress together through the Lesser Asia; and though two remarkable speeches be preserved, and a few incidents in the course of their travels circumstantially related, yet is the account of this progress, upon the whole, given professedly with conciseness: for instance, at Iconium it is said

<sup>2</sup> [Or, more probably, on some plank or spar after a shipwreck.—H.]



that they abode a long time;<sup>3</sup> yet of this long abode, except concerning the manner in which they were driven away, no memoir is inserted in the history. The whole is wrapped up in one short summary, "They spake boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands." Having completed their progress, the two Apostles returned to Antioch, "and there they abode long time with the disciples." Here we have another large portion of time passed over in silence. To this succeeded a journey to Jerusalem, upon a dispute which then much agitated the Christian Church, concerning the obligation of the law of Moses. When the object of that journey was completed, Paul proposed to Barnabas to go again and visit their brethren in every city where they had preached the word of the Lord. The execution of this plan carried our Apostle through Syria, Cilicia, and many provinces of the Lesser Asia; yet is the account of the whole journey despatched in four verses of the sixteenth chapter.

If the Acts of the Apostles had undertaken to exhibit regular annals of St. Paul's ministry, or even any continued account of his life, from

<sup>3</sup> Chap. xiv. 3.

conversion at Damascus to his imprisonment at Rome, I should have thought the omission of the circumstances referred to in our Epistle a matter of reasonable objection. But when it appears, from the history itself, that large portions of St. Paul's life were either passed over in silence, or only slightly touched upon, and that nothing more than certain detached incidents and discourses are related; when we observe also that the author of the history did not join our Apostle's society till a few years before the writing of the Epistle, at least that there is no proof in the history that he did so; in comparing the history with the Epistle, we shall not be surprised by the discovery of omissions; we shall ascribe it to truth that there is no contradiction.

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No. X.

Chap. iii. 1: "Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you?"

"As some others." Turn to Acts xviii. 27, and you will find that, a short time before the writing of this Epistle, Apollos had gone to Corinth with letters of commendation from the

Ephesian Christians: "and when Apollos was disposed to pass into Achaia, the brethren wrote, exhorting the disciples to receive him." Here the words of the Epistle bear the appearance of alluding to some specific instance, and the history supplies that instance; it supplies at least an instance as apposite as possible to the terms which the Apostle uses, and to the date and direction of the Epistle in which they are found. The letter which Apollos carried from Ephesus was precisely the letter of commendation which St. Paul meant; and it was to Achaia, of which Corinth was the capital, and indeed to Corinth itself (Acts xix. 1), that Apollos carried it; and it was about two years before the writing of this Epistle. If St. Paul's words be rather thought to refer to some general usage which then obtained among Christian Churches, the case of Apollos exemplifies that usage;<sup>4</sup> and affords that species of confirmation to the Epistle which arises from seeing the manners of the age, in which it purports to be written, faithfully preserved.

<sup>4</sup> [See note above (p. 99) on the words *δι' ἐπιστολῶν* (1 Cor. xvi. 3).—H.]

No. XI.

Chap. xiii. 1: "This is the third time I am coming to you" (*τρίτον τοῦτο ἔρχομαι*).

Do not these words import that the writer had been at Corinth twice before? yet, if they import this, they upset every congruity we have been endeavouring to establish. The Acts of the Apostles record only two journeys of St. Paul to Corinth. We have all along supposed, what every mark of time except this expression indicates, that the Epistle was written between the first and second of these journeys. If St. Paul had been already twice at Corinth, this supposition must be given up; and every argument or observation which depends upon it falls to the ground. Again, the Acts of the Apostles not only record no more than two journeys of St. Paul to Corinth, but do not allow us to suppose that more than two such journeys could be made or intended by him within the period which the history comprises; for, from his first journey into Greece to his first imprisonment at Rome, with which the history concludes, the Apostle's time is accounted for. If, therefore, the Epistle was written after the second journey to Corinth, and upon the view and expectation of a third, it must have been written after his

first imprisonment at Rome, that is, after the time to which the history extends. When I first read over this Epistle with the particular view of comparing it with the history, which I chose to do without consulting any commentary whatever, I own that I felt myself confounded by this text.<sup>5</sup> It appeared to contradict the opinion, which I had been led by a great variety of circumstances to form, concerning the date and occasion of the Epistle. At length, however, it occurred to my thoughts to inquire whether the passage did necessarily imply that St. Paul had been at Corinth twice; or whether, when he says, "this is the third time I am coming to you," he might mean only that this was the third time that he was ready, that he was prepared, that he intended, to set out upon his journey to Corinth. I recollected that he had once before this purposed to visit Corinth, and had been disappointed in his purpose; which disappointment forms the subject of much apology and protestation, in the first and second chapters of the Epistle. Now, if the journey in which he had been disappointed was reckoned by him one of the times in which "he was

<sup>5</sup> [This confession on the part of Paley is an indication that the plan of this treatise was original. See the Preface.—H.]

coming to them," then the present would be the third time, that is, of his being ready and prepared to come ; although he had been actually at Corinth only *once* before. This conjecture being taken up, a further examination of the passage and the Epistle produced proofs which placed it beyond doubt. "This is the third time I am coming to you:" in the verse following these words he adds, "I told you before, and foretell you, as if I were present *the second time*; and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again, I will not spare." In this verse the Apostle is declaring beforehand what he would do in his intended visit: his expression, therefore, "as if I were present the second time," relates to that visit. But, if his future visit would only make him present among them a *second* time, it follows that he had been already there but *once*. Again, in the fifteenth verse of the first chapter, he tells them, "In this confidence, I was minded to come unto you before, that you might have a *second* benefit." Why a *second*, and not a third benefit? why δευτέραν, and not τρίτην χάριν, if the τρίτον ἐρχομαι, in the thirteenth chapter, meant a *third* visit? for, though the visit in the first chapter be that visit in which he was disappointed, yet, as it is evi-

dent from the Epistle that he had never been at Corinth, from the time of the disappointment to the time of writing the Epistle, it follows, that if it was only a second visit in which he was disappointed then, it could only be a second visit which he proposed now. But the text which I think is decisive of the question, if any question remain upon the subject, is the fourteenth verse of the twelfth chapter: "Behold, the third time I am ready to come to you" (Ἰδοῦ, τρίτον ἑτοίμως ἔχω ἐλθεῖν). It is very clear that the *τρίτον ἑτοίμως ἔχω ἐλθεῖν* of the twelfth chapter and the *τρίτον τοῦτο ἔρχομαι* of the thirteenth chapter are equivalent expressions, were intended to convey the same meaning, and to relate to the same journey. The comparison of these phrases gives us St. Paul's own explanation of his own words; and it is that very explanation which we are contending for, namely, that *τρίτον τοῦτο ἔρχομαι* does not mean that he was coming a third time, but that this was the third time he was in readiness to come, *τρίτον ἑτοίμως ἔχων*. I do not apprehend, that after this it can be necessary to call to our aid the reading of the Alexandrian manuscript,<sup>6</sup> which gives *ἑτοίμως ἔχω ἐλθεῖν* in the thirteenth chap-

<sup>6</sup> [The Sinaitic MS. has the customary reading, about which no question can now be raised.—H.]

ter as well as in the twelfth; or of the Syrian and Coptic versions, which follow that reading; because I allow that this reading, besides not being sufficiently supported by ancient copies, is probably paraphrastical, and has been inserted for the purpose of expressing more unequivocally the sense, which the shorter expression *ἑρπύρον τοῦτο ἔρχεται* was supposed to carry. Upon the whole, the matter is sufficiently certain; nor do I propose it as a new interpretation of the text which contains the difficulty, for the same was given by Grotius long ago; but I thought it the clearest way of explaining the subject, to describe the manner in which the difficulty, the solution, and the proofs of that solution successively presented themselves to my inquiries. Now, in historical researches, a reconciled inconsistency becomes a positive argument. First, because an impostor generally guards against the appearance of inconsistency; and secondly, because when apparent inconsistencies are found, it is seldom that anything but truth renders them capable of reconciliation. The existence of the difficulty proves the want or absence of that caution which usually accompanies the consciousness of fraud; and the solution proves, that it is not the collusion of fortuitous propositions which we have



to deal with, but that a thread of truth winds through the whole, which preserves every circumstance in its place.

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### No. XII.

Chap. x. 14—16: "We are come as far as to you also, in preaching the Gospel of Christ; not boasting of things without our measure, that is, of other men's labours; but having hope, when your faith is increased, that we shall be enlarged by you, according to our rule abundantly, to preach the Gospel in the regions beyond you."

This quotation affords an indirect, and therefore unsuspecting, but at the same time a distinct and indubitable recognition of the truth and exactness of the history. I consider it to be implied by the words of the quotation, that Corinth was the extremity of St. Paul's travels *hitherto*. He expresses to the Corinthians his hope, that in some future visit he might "preach the Gospel to the regions beyond them;" which imports that he had not hitherto proceeded "beyond them," but that Corinth was yet the furthest point or boundary of his travels. Now, how is St. Paul's first journey into Europe,

which was the only one he had taken before the writing of the Epistle, traced out in the history? Sailing from Asia, he landed at Philippi; from Philippi, traversing the eastern coast of the peninsula, he passed through Amphipolis and Apollonia to Thessalonica; from thence through Berea to Athens, and from Athens to Corinth, *where he stopped*; and from whence, after a residence of a year and a half, he sailed back into Syria.<sup>7</sup> So that Corinth was the last place which he visited in the peninsula; was the place from which he returned into Asia; and was, as such, the boundary and limit of his progress. He could not have said the same thing, namely, "I hope hereafter to visit the regions beyond you," in an Epistle to the Philippians, or in an Epistle to the Thessalonians, inasmuch as he must be deemed to have already visited the regions beyond *them*, having proceeded from those cities to other parts of Greece. But from Corinth he returned home; every part therefore, beyond that city, might properly be said, as it is said in the passage before us, to be unvisited. Yet is this propriety the spontaneous effect of truth, and produced without meditation or design.

<sup>7</sup> [See APPENDIX I. on Coincidences connected with Geography. —H.]

## CHAPTER V.

THE EPISTLE TO THE GALATIANS.

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## No. I.

THE argument of this Epistle in some measure proves its antiquity. It will hardly be doubted, but that it was written while the dispute concerning the circumcision of Gentile converts was fresh in men's minds; for, even supposing it to have been a forgery, the only credible motive that can be assigned for the forgery, was to bring the name and authority of the Apostle into this controversy. No design could be so insipid, or so unlikely to enter into the thoughts of any man, as to produce an Epistle, written earnestly and pointedly upon one side of a controversy, when the controversy itself was dead, and the question no longer interesting to any description of readers whatever. Now the controversy concerning the circumcision of the Gentile Christians was of such a nature, that, if

it arose at all, it must have arisen in the beginning of Christianity. As Judea was the scene of the Christian history; as the author and preachers of Christianity were Jews; as the religion itself acknowledged and was founded upon the Jewish religion, in contradistinction to every other religion then professed among mankind; it was not to be wondered at, that some of its teachers should carry it out in the world rather as a sect and modification of Judaism, than as a separate, original revelation; or that they should invite their proselytes to those observances in which they lived themselves. This was likely to happen: but if it did not happen *at first*; if, while the religion was in the hands of Jewish teachers, no such claim was advanced, no such condition was attempted to be imposed; it is not probable that the doctrine would be started, much less that it should prevail, in any future period. I likewise think, that those pretensions of Judaism were much more likely to be insisted upon, while the Jews continued a nation, than after their fall and dispersion; while Jerusalem and the temple stood, than after the destruction brought upon them by the Roman arms, the fatal cessation of the sacrifice and the priesthood, the humiliating loss of their country, and, with it, of the great

rites and symbols of their institution. It should seem therefore, from the nature of the subject and the situation of the parties, that this controversy was carried on in the interval between the preaching of Christianity to the Gentiles and the invasion of Titus; and that our present Epistle, which was undoubtedly intended to bear a part in this controversy, must be referred to the same period.

But, again, the Epistle supposes that certain designing adherents of the Jewish law had crept into the Churches of Galatia; and had been endeavouring, and but too successfully, to persuade the Galatian converts that they had been taught the new religion imperfectly and at second hand; that the founder of their Church himself possessed only an inferior and deputed commission, the seat of truth and authority being in the Apostles and elders of Jerusalem; moreover, that whatever he might profess among them, he had himself at other times, and in other places, given way to the doctrine of circumcision.—The Epistle is unintelligible without supposing all this. Referring therefore to this, as to what had actually passed, we find St. Paul treating so unjust an attempt to undermine his credit, and to introduce among his converts a doctrine which he had uniformly reprobated,

in terms of great asperity and indignation. And in order to refute the suspicions which had been raised concerning the fidelity of his teaching, as well as to assert the independence and Divine original of his mission, we find him appealing to the history of his conversion, to his conduct under it, to the manner in which he had conferred with the Apostles when he met with them at Jerusalem; alleging that so far was his doctrine from being derived from them, or they from exercising any superiority over him, that they had simply assented to what he had already preached among the Gentiles, which preaching was communicated not by them to him, but by himself to them; that he had maintained the liberty of the Gentile Church, by opposing, upon one occasion, an Apostle to the face, when the timidity of his behaviour seemed to endanger it; that from the first, that all along, that to that hour, he had constantly resisted the claims of Judaism; and that the persecutions which he daily underwent, at the hands or by the instigation of the Jews, and of which he bore in his person the marks and scars, might have been avoided by him, if he had consented to employ his labours in bringing, through the medium of Christianity, converts over to the Jewish institution, for then "would the offence of the cross

have ceased." Now, an impostor who had forged the Epistle for the purpose of producing St. Paul's authority in the dispute, which, as has been observed, is the only credible motive that can be assigned for the forgery, might have made the Apostle deliver his opinion upon the subject in strong and decisive terms, or might have put his name to a train of reasoning and argumentation upon that side of the question which the imposture was intended to recommend. I can allow the possibility of such a scheme as that. But for a writer, with this purpose in view, to feign a series of transactions supposed to have passed among the Christians of Galatia, and then to counterfeit expressions of anger and resentment excited by these transactions; to make the Apostle travel back into his own history, and into a recital of various passages of his life, some indeed directly, but others obliquely, and others even obscurely bearing upon the point in question; in a word, to substitute narrative for argument, expostulation and complaint for dogmatic positions and controversial reasoning, in a writing properly controversial, and of which the aim and design was to support one side of a much agitated question—is a method so intricate, and so unlike the methods pursued by all other impostors, as to

require very flagrant proofs of imposition to induce us to believe it to be one.<sup>1</sup>

No. II.



In this number I shall endeavour to prove,  
1. That the Epistle to the Galatians, and the Acts of the Apostles, were written without any communication with each other,

2. That the Epistle, though written without any communication with the history, by recital, implication, or reference, bears testimony to many of the facts contained in it.

I. The Epistle and the Acts of the Apostles were written without any communication with each other.

To judge of this point, we must examine those passages in each which describe the same trans-

<sup>1</sup> [This article states the impression which the Epistle to the Galatians gives us on its own internal evidence. There is an air of reality and business in the whole document which cannot be mistaken. To use Paley's own words in a later part of this volume, we can perceive in almost every line "the language of a mind actuated by real occasions and operating on real circumstances." This gives us a very strong starting-point for the subsequent evidence, which is derived from comparison with other documents. The conclusions from such comparison become the buttresses of a structure which, even independently, is very firm.—H.]



action; for, if the author of either writing derived his information from the account which he had seen in the other, when he came to speak of the same transaction, he would follow that account. The history of St. Paul at Damascus, as read in the Acts, and as referred to by the Epistle, forms an instance of this sort. According to the Acts, Paul, after his conversion, "was certain days with the disciples which were at Damascus; and straightway he preached Christ in the synagogues, that He is the Son of God. But all that heard him were amazed, and said: Is not this he which destroyed them which called on this Name in Jerusalem, and came hither for that intent, that he might bring them bound unto the chief priests? But Saul increased the more in strength, confounding the Jews which were at Damascus, proving that this is the very Christ. And after many days were fulfilled, the Jews took counsel to kill him; but their laying await was known of Saul; and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. And when Saul was come to Jerusalem, he assayed to join himself to the disciples." Acts ix. 19—26.

According to the Epistle, "When it pleased

God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem to them which were Apostles before me; but I went into Arabia, and returned again to Damascus. Then, after three years, I went up to Jerusalem" (i. 15—18).

Besides the difference observable in the terms and general complexion of these two accounts, "the journey into Arabia," mentioned in the Epistle, and omitted in the history, affords full proof that there existed no correspondence between these writers. If the narrative in the Acts had been made up from the Epistle, it is impossible that this journey should have been passed over in silence; if the Epistle had been composed out of what the author had read of St. Paul's history in the Acts,<sup>2</sup> it is unaccountable that it should have been inserted.<sup>3</sup>

<sup>2</sup> [It is worth while to put this mention of certain facts connected with Arabia (i. 15—12) side by side with an allegory in the same Epistle (iv. 21—26), where Arabia plays a great part. This thought of Arabia was evidently running strongly in the Apostle's mind when he wrote to the Galatians.—H.]

<sup>3</sup> N.B.—The Acts of the Apostles simply inform us that St. Paul left Damascus in order to go to Jerusalem, "after

The journey to Jerusalem related in the second chapter of the Epistle ("then, fourteen years after, I went up again to Jerusalem") supplies another example of the same kind. Either this was the journey described in the fifteenth chapter of the Acts, when Paul and Barnabas were sent from Antioch to Jerusalem, to consult the Apostles and elders upon the question of the Gentile converts; or it was some journey of which the history does not take notice. If the first opinion be followed, the discrepancy in the two accounts is so considerable, that it is not without difficulty they can be adapted to the same transaction; so that, upon this supposition, there is no place for suspecting that the writers were guided or assisted by each other. If the latter opinion be preferred, we have then a journey to Jerusalem, and a conference with the principal members of the Church there, circumstantially related in the Epistle, and entirely omitted in the Acts: and

many days were fulfilled." If any one doubt whether the words "many days" could be intended to express a period which included a term of three years, he will find a complete instance of the same phrase used with the same latitude in the first book of Kings, chap. ii. 38, 39: "And Shimei dwelt at Jerusalem *many days*; and it came to pass, at the end of *three years*, that two of the servants of Shimei ran away."

we are at liberty to repeat the observation which we before made, that the omission of so material a fact in the history is inexplicable, if the historian had read the Epistle; and that the insertion of it in the Epistle, if the writer derived his information from the history, is not less so.<sup>4</sup>

St. Peter's visit to Antioch, during which the dispute arose between him and St. Paul, is not mentioned in the Acts.<sup>5</sup>

If we connect with these instances the general observation, that no scrutiny can discover the smallest trace of transcription or imitation either in things or words, we shall be fully satisfied in this part of our case; namely, that the two records, be the facts contained in them true or false, come to our hands from independent sources.

Secondly, I say that the Epistle, thus proved to have been written without any communication with the history, bears testimony to a great variety of particulars contained in the history.

<sup>4</sup> [See APPENDIX VI. on this visit to Jerusalem.—H.]

<sup>5</sup> [Gal. ii. 11—14. The date at which this collision between the two Apostles occurred at Antioch is very doubtful. This doubt, however, does not affect the conclusion drawn from the fact. See what is said below on this subject, at the close of the notes on the Epistle to the Galatians.—H.]

1. St. Paul, in the early part of his life, had addicted himself to the study of the Jewish religion, and was distinguished by his zeal for the institution and for the traditions which had been incorporated with it. Upon this part of his character the history makes St. Paul speak thus: "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city at the feet of Gamaliel, and taught according to the perfect manner of the law of the fathers; and was zealous toward God, as ye all are this day." Acts xxii. 3.

The Epistle as follows: "I profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers" (i. 14).

2. St. Paul, before his conversion, had been a fierce persecutor of the new sect: "As for Saul, he made havock of the church; entering into every house, and haling men and women, committed them to prison." Acts viii. 3.

This is the history of St. Paul, as delivered in the Acts: in the recital of his own history in the Epistle, "Ye have heard," says he, "of my conversation in time past in the Jews' religion, how that beyond measure I persecuted the church of God" (i. 13).

3. St. Paul was miraculously converted on his

way to Damascus: "And as he journeyed, he came near to Damascus: and suddenly there shined round about him a light from heaven; and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou Me? And he said, Who art thou, Lord? And the Lord said, I am Jesus, whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt Thou have me to do?" Acts ix. 3—6. With this compare the Epistle (i. 15—17): "When it pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me, that I might preach Him among the heathen; immediately I conferred not with flesh and blood: neither went I up to Jerusalem, to them that were Apostles before me; but I went into Arabia, and returned again unto Damascus."

In this quotation from the Epistle, I desire it to be remarked, how incidentally it appears that the affair passed at *Damascus*. In what may be called the direct part of the account, no mention is made of the place of his conversion at all; a casual expression at the end, and an expression brought in for a different purpose, alone fixes it to have been at Damascus: "I returned again to Damascus." Nothing can be more like

simplicity and undesignedness than this is. It also draws the agreement between the two quotations somewhat closer, to observe that they both state St. Paul to have preached the Gospel immediately upon his call: "And straightway he preached Christ in the synagogues, that He is the Son of God." Acts ix. 20. "When it pleased God to reveal His Son in me, that I might preach Him among the heathen, immediately I conferred not with flesh and blood." Gal. i. 15, 16.

4. The course of the Apostle's travels after his conversion was this:—He went from Damascus to Jerusalem, and from Jerusalem into Syria and Cilicia. "At Damascus the disciples took him by night, and let him down by the wall in a basket; and when Saul was come to Jerusalem, he assayed to join himself to the disciples." Acts ix. 25, 26. Afterwards, "when the brethren knew" the conspiracy formed against him at Jerusalem, "they brought him down to Cæsarea, and sent him forth to Tarsus" (ix. 30), a city in Cilicia. In the Epistle St. Paul gives the following brief account of his proceedings within the same period: "After three years I went up to Jerusalem to see Peter, and abode with him fifteen days; afterwards I came into the regions of Syria and Cilicia."

The history had told us that Paul passed from Cæsarea to Tarsus; if he took this journey by land, it would carry him through Syria into Cilicia; and he would come, after his visit at Jerusalem, "into the regions of Syria and Cilicia," in the very order in which he mentions them in the Epistle. This supposition of his going from Cæsarea to Tarsus *by land* clears up also another point.<sup>6</sup> It accounts for what St. Paul says in the same place concerning the Churches of Judea: "Afterwards I came into the regions of Syria and Cilicia; and was unknown by face unto the churches of Judea, which were in Christ: but they had heard only,

<sup>6</sup> ["His own expression in the Epistle to the Galatians (i. 21) is that he went *into the regions of Syria and Cilicia*. From this it has been inferred that he went first from Cæsarea to Antioch, and then from Antioch to Tarsus. And such a course would have been perfectly natural; for the communication of the city of Cæsar and the Herods with the metropolis of Syria, either by sea and the harbour of Seleucia, or by the great coast-road through Tyre and Sidon, was easy and frequent. But the supposition is unnecessary. In consequence of the range of Mount Tarsus, Cilicia has a greater geographical affinity with Syria than with Asia Minor. Hence it has existed in frequent political combination with it from the time of the old Persian satrapies to the modern pachalics of the Sultan: and *Syria* and *Cilicia* appears in history almost as a generic geographical term, the more important district being mentioned first."—Conybeare and Howsons' "Life and Epistles of St. Paul," vol. i. pp. 129, 130.—E.J.]



that he which persecuted us in times past now preacheth the faith which once he destroyed; and they glorified God in me." Upon which passage I observe, first, that what is here said of the Churches of Judea, is spoken in connexion with his journey into the regions of Syria and Cilicia. Secondly, that the passage itself has little significance, and that the *connexion* is inexplicable, unless St. Paul went through Judea<sup>7</sup> (though probably by a hasty journey) at the time that he came into the regions of Syria and Cilicia. Suppose him to have passed

<sup>7</sup> Dr. Doddridge thought that the Cæsarea here mentioned was not the celebrated city of that name upon the Mediterranean sea, but Cæsarea Philippi, near the borders of Syria, which lies in a much more direct line from Jerusalem to Tarsus than the other. The objection to this, Dr. Benson remarks, is, that Cæsarea, without any addition, usually denotes Cæsarea Palestinæ.\*

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\* [The mistake of Doddridge has been shared by Olshausen and others. Whenever "Cæsarea" is spoken of absolutely, it always means Cæsarea Stratonis: and though it is true that Cæsarea Philippi is nearer the Syrian frontier, the physical character of the country is such that St. Paul would naturally go by the other Cæsarea, unless, indeed, he travelled by Damascus to Antioch, which is highly improbable. Moreover the phrase, "they brought him *down* to Cæsarea," implies a descent to the sea-coast. See APPENDIX I. on Coincidences connected with Geography.—H.]

by land from Cæsarea to Tarsus, all this, as hath been observed, would be precisely true.

5. Barnabas was with Paul at Antioch: "Then departed Barnabas to Tarsus, for to seek Saul;" and when he had found him, he brought him unto Antioch. And it came to pass, that a whole year they assembled themselves with the church." Acts xi. 25, 26. Again, and upon another occasion, "they (Paul and Barnabas) sailed to Antioch; and there they continued a long time with the disciples" (xiv. 26, 28).

Now what says the Epistle? "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed; and the other Jews dissembled likewise with him; inso-much that Barnabas also was carried away with their dissimulation" (ii. 11, 13).

6. The stated residence of the Apostles was at Jerusalem: "At that time there was a great persecution against the church which was at

<sup>s</sup> [It appears from the Acts (xi. 25, 26; xiv. 26, 28; xv. 2) that Barnabas was with St. Paul at Antioch on two occasions at least, and that on each of those two occasions they were there together for a considerable time. It appears also from the Epistle to the Galatians (ii. 11, 13), that Barnabas was at Antioch when St. Peter and St. Paul met there. This is quite enough for the purposes of the argument.—H.]

Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles." Acts viii. 1. "They (the Christians at Antioch) determined that Paul and Barnabas should go up to Jerusalem, unto the apostles and elders, about this question" (xv. 2). With these accounts agrees the declaration in the Epistle: "Neither went I up to Jerusalem to them which were apostles before me" (i. 17): for this declaration implies, or rather assumes it to be known, that Jerusalem was the place where the Apostles were to be met with.

7. There were at Jerusalem two Apostles, or at the least two eminent members of the Church, of the name of James. This is directly inferred from the Acts of the Apostles, which, in the second verse of the twelfth chapter, relates the death of James, the brother of John; and yet, in the fifteenth chapter, and in a subsequent part of the history, records a speech delivered by James in the assembly of the Apostles and elders. It is also strongly implied by the form of expression used in the Epistle: "Other apostles saw I none, save James, the *Lord's brother*;" that is, to distinguish him from James the brother of John.

To us who have long been conversant with

the Christian history, as contained in the Acts of the Apostles, these points are obvious and familiar; nor do we readily apprehend any greater difficulty in making them appear in a letter purporting to have been written by St. Paul, than there is in introducing them into a modern sermon. But to judge correctly of the argument before us, we must discharge this knowledge from our thoughts. We must propose to ourselves the situation of an author who sat down to the writing of the Epistle without having seen the history; and then the concurrences we have deduced will be deemed of importance. They will at least be taken for separate confirmations of the several facts; and not only of these particular facts, but of the general truth of the history.

For what is the rule with respect to corroborative testimony which prevails in courts of justice; and which prevails only because experience has proved that it is an useful guide to truth? A principal witness in a cause delivers his account; his narrative, in certain parts of it, is confirmed by witnesses who are called afterwards. The credit derived from their testimony belongs not only to the particular circumstances in which the auxiliary witnesses agree with the principal witness, but in some measure to the

whole of his evidence ; because it is improbable that accident or fiction should draw a line which touched upon truth in so many points.

In like manner, if two records be produced, manifestly independent, that is, manifestly written without any participation of intelligence, an agreement between them, even in few and slight circumstances, (especially if, from the different nature and design of the writings, few points only of agreement, and those incidental, could be expected to occur,) would add a sensible weight to the authority of both, in every part of their contents.

The same rule is applicable to history, with at least as much reason as to any other species of evidence.

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### No. III.

But although the references to various particulars in the Epistle, compared with the direct account of the same particulars in the history, afford a considerable proof of the truth not only of these particulars, but of the narrative which contains them ; yet they do not show, it will be said, that the Epistle was written by St. Paul : for admitting (what seems to have been proved)

that the writer, whoever he was, had no recourse to the Acts of the Apostles, yet many of the facts referred to, such as St. Paul's miraculous conversion, his change from a virulent persecutor to an indefatigable preacher, his labours among the Gentiles, and his zeal for the liberties of the Gentile Church, were so notorious, as to occur readily to the mind of any Christian who should choose to personate his character and counterfeit his name; it was only to write what everybody knew. Now I think that this supposition—namely, that the Epistle was composed upon general information, and the general publicity of the facts alluded to, and that the author did no more than weave into his work what the common fame of the Christian Church had reported to his ears—is repelled by the particularity of the recitals and references. This particularity is observable in the following instances; in perusing which, I desire the reader to reflect, whether they exhibit the language of a man who had nothing but general reputation to proceed upon, or of a man actually speaking of himself and of his own history, and consequently of things concerning which he possessed a clear, intimate, and circumstantial knowledge.

1. The history, in giving an account of St. Paul after his conversion, relates “that, after

many days," effecting, by the assistance of the disciples, his escape from Damascus, "he proceeded to Jerusalem." Acts ix. 25. The Epistle, speaking of the same period, makes St. Paul say that "he went into Arabia," that he returned again to Damascus, that after three years he went up to Jerusalem (i. 17, 18).

2. The history relates that, when Saul was come from Damascus, "he was with the disciples coming in and going out." Acts ix. 28. The Epistle, describing the same journey, tells us that he "went up to Jerusalem to see Peter, and abode with him fifteen days" (i. 18).

3. The history relates that, when Paul was come to Jerusalem, "Barnabas took him and brought him to the Apostles." Acts ix. 27. The Epistle, "that he saw Peter; but other of the apostles saw he none, save James, the Lord's brother" (i. 19).

Now this is as it should be. The historian delivers his account in general terms, as of facts at which he was not present. The person who is the subject of that account, when he comes to speak of these facts himself, particularizes time, names, and circumstances.<sup>9</sup>

<sup>9</sup> [Comparison with another similar instance may be useful. See what is said below on the second Epistle to Timothy, in reference to Eunice. It was most natural

4. The like notation of places, persons, and dates is met with in the account of St. Paul's journey to Jerusalem, given in the second chapter of the Epistle. It was fourteen years after his conversion; it was in company with Barnabas and Titus; it was then that he met with James, Cephas, and John; it was then also that it was agreed among them that they should go to the circumcision, and he unto the Gentiles.

5. The dispute with Peter, which occupies the sequel of the second chapter, is marked with the same particularity. It was at Antioch; it was after certain came from James; it was while Barnabas was there, who was carried away by their dissimulation. These examples negative the insinuation, that the Epistle presents nothing but indefinite allusions to public facts.

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#### No. IV.

Chap iv. 11—16: "I am afraid of you, lest

that St. Paul, dealing with the personal and domestic circumstances of Timothy, should mention his grandmother, and most natural that St. Luke, writing a general history, should not name her. Yet it happens that the specific notice of the Epistle confirms the truthfulness of the General History.—H.]



I have bestowed upon you labour in vain. Brethren, I beseech you, be as I am, for I am as ye are : ye have not injured me at all. Ye know how through infirmity of the flesh I preached the gospel unto you at the first ; and *my temptation which was in the flesh*, ye despised not, nor rejected ; but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of ? for I bear you record, that, if it had been possible, ye would have plucked out your own eyes, and have given them to me. Am I therefore become your enemy, because I tell you the truth ? ”

With this passage compare 2. Cor. xii. 1—9 : “ It is not expedient for me doubtless to glory. I will come to visions and revelations of the Lord. I knew a man in Christ about fourteen years ago, (whether in the body I cannot tell, or whether out of the body I cannot tell ; God knoweth) ; such an one caught up to the third heaven ; and I knew such a man (whether in the body, or out of the body, I cannot tell, God knoweth) ; how that he was caught up into Paradise, and heard unspeakable words, which it is not lawful for a man to utter. Of such an one will I glory ; yet of myself will I not glory, but in mine infirmities : for, though I would desire to glory, I shall not be a fool ; for I will

say the truth. But now I forbear, lest any man should think of me above that which he seeth me to be, or that he heareth of me. And lest I should be exalted above measure, through the abundance of the revelations, there was given to me *a thorn in the flesh, the messenger of Satan to buffet me*, lest I should be exalted above measure. For this thing I besought the Lord thrice, that it might depart from me. And He said unto me, My grace is sufficient for thee; for My strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me."

There can be no doubt but that "the temptation which was in the flesh," mentioned in the Epistle to the Galatians, and "the thorn in the flesh, the messenger of Satan to buffet him," mentioned in the Epistle to the Corinthians, were intended to denote the same thing. Either therefore it was, what we pretend it to have been, the same person in both, alluding, as the occasion led him, to some bodily infirmity under which he laboured; that is, we are reading the real letters of a real Apostle; or, it was that a sophist, who had seen this circumstance in one Epistle, contrived, for the sake of correspondence, to bring it into another; or, lastly

it was a circumstance in St. Paul's personal condition, supposed to be well known to those into whose hands the Epistle was likely to fall; and, for that reason, introduced into a writing designed to bear his name. I have extracted the quotations at length, in order to enable the reader to judge accurately of the manner in which the mention of this particular comes in, in each; because that judgment, I think, will acquit the author of the Epistle of the charge of having studiously inserted it, either with a view of producing an apparent agreement between them, or for any other purpose whatever.

The context, by which the circumstance before us is introduced, is in the two places totally different, and without any mark of imitation; yet in both places does the circumstance rise aptly and naturally out of the context, and that context from the train of thought carried on in the Epistle.

The Epistle to the Galatians, from the beginning to the end, runs in a strain of angry complaint of their defection from the Apostle, and from the principles which he had taught them. It was very natural to contrast with this conduct the zeal with which they had once received him; and it was not less so to mention, as a proof of their former disposition towards

him, the indulgence which, while he was among them, they had shown to his infirmity: "My temptation which was in the flesh ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of, (that is, the benedictions which you bestowed upon me?) for I bear you record, that if it had been possible, ye would have plucked out your own eyes, and have given them to me."

In the two Epistles to the Corinthians, especially in the second, we have the Apostle contending with certain teachers in Corinth, who had formed a party in that Church against him. To vindicate his personal authority, as well as the dignity and credit of his ministry among them, he takes occasion (but not without apologizing repeatedly for the folly, that is, for the indecorum of pronouncing his own panegyric<sup>1</sup>) to meet his adversaries in their boastings: "Whereinsoever any is bold (I speak foolishly), I am bold also. Are they Hebrews? so am I. Are they Israelites? so am I. Are


<sup>1</sup> "Would to God you could bear with me a little in my folly: and indeed bear with me" (xi. 1).

"That which I speak, I speak it not after the Lord, but as it were foolishly, in this confidence of boasting" (xi. 17).

"I am become a fool in glorying: ye have compelled me" (xii. 11).

they the seed of Abraham? so am I. Are they the ministers of Christ? (I speak as a fool,) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft." Being thus led to the subject, he goes on, as was natural, to recount his trials and dangers, his incessant cares and labours in the Christian mission. From the proofs which he had given of his zeal and activity in the service of Christ, he passes (and that with the same view of establishing his claim to be considered as "not a whit behind the very chiefest of the Apostles") to the visions and revelations which from time to time had been vouchsafed to him. And then, by a close and easy connexion, comes in the mention of his infirmity: "Lest I should be exalted," says he, "above measure, through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me."

Thus then, in both Epistles, the notice of his infirmity is suited to the place in which it is found. In the Epistle to the Corinthians, the train of thought draws up to the circumstance by a regular approximation. In this Epistle it is suggested by the subject and occasion of the Epistle itself. Which observation we offer as an argument to prove that it is not, in either



Epistle, a circumstance industriously brought forward for the sake of procuring credit to an imposture.

A reader will be taught to perceive the force of this argument, who shall attempt to introduce a *given* circumstance into the body of a writing. To do this without abruptness, or without betraying marks of design in the transition, requires, he will find, more art than he expected to be necessary, certainly more than any one can believe to have been exercised in the composition of these Epistles.

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#### No. V.


Chap. iv. 29: "But as then he that was born after the flesh persecuted him that was born after the Spirit, even so is it now."

Chap. v. 11: "And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased."

Chap. vi. 17: "From henceforth let no man trouble me: for I bear in my body the marks of the Lord Jesus."

From these several texts, it is apparent that the persecutions which our Apostle had undergone were from the hands or by the instigation

of the Jews; that it was not for preaching Christianity in opposition to heathenism, but it was for preaching it as distinct from Judaism, that he had brought upon himself the sufferings which had attended his ministry. And this representation perfectly coincides with that which results from the detail of St. Paul's history, as delivered in the Acts. At Antioch, in Pisidia, "the word of the Lord was published throughout all the region; but the *Jews stirred up* the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts." Acts xiii. 49, 50. Not long after, at Iconium, "a great multitude of the Jews and also of the Greeks believed; but the *unbelieving Jews* stirred up the Gentiles, and made their minds evil affected against the brethren" (xiv. 1, 2). "At Lystra there came *certain Jews* from Antioch and Iconium, who persuaded the people; and having stoned Paul, drew him out of the city, supposing he had been dead" (xiv. 19). The same enmity, and from the same quarter, our Apostle experienced in Greece: "At Thessalonica, some of them (the Jews) believed, and consorted with Paul and Silas; and of the devout Greeks a great multitude, and of the chief women not a few. But



*the Jews which believed not*, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a company, and set all the city in an uproar, and assaulted the house of Jason, and sought to bring them out to the people." Acts xvii. 4, 5. Their persecutors follow them to Berea: "When the *Jews* of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people" (xvii. 13). And lastly, at Corinth, when Gallio was deputy of Achaia, "*the Jews* made insurrection with one accord against Paul, and brought him to the judgment-seat" (xviii. 12). I think it does not appear that our Apostle was ever set upon by the Gentiles, unless they were first stirred up by the Jews, except in two instances; in both which the persons who began the assault were immediately interested in his expulsion from the place. Once this happened at Philippi, after the cure of the Pythoness: "When her masters saw that the hope of their gains was gone, they caught Paul and Silas, and drew them into the market-place unto the rulers" (xvi. 19). And a second time, at Ephesus, at the instance of "Demetrius, a silversmith, which made silver shrines for Diana," "who called together the workmen of like occupation, and




said, Sirs, ye know that by this craft we have our wealth; moreover, ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands; so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth" (xix. 24—27).

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#### No. VI.

I observe an agreement in a somewhat peculiar rule of Christian conduct, as laid down in this Epistle, and as exemplified in the second Epistle to the Corinthians. It is not the repetition of the same general precept, which would have been a coincidence of little value; but it is the general precept in one place, and the application of that precept to an actual occurrence in the other. In the sixth chapter and first verse of this Epistle, our Apostle gives the following direction: "Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness." In 2 Cor. ii.




6—8, he writes thus: "Sufficient to such a man (the incestuous person mentioned in the first Epistle) is this punishment, which was inflicted of many; so that, contrariwise, ye ought rather to forgive him and comfort him, lest perhaps such a one should be swallowed up with over-much sorrow; wherefore I beseech you that ye would confirm your love towards him." I have little doubt but that it was the same mind which dictated these two passages.

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#### No. VII.

Our Epistle goes further than any of St. Paul's Epistles; for it avows in direct terms the supersession of the Jewish law, as an instrument of salvation, even to the Jews themselves. Not only were the Gentiles exempt from its authority, but even the Jews were no longer either to place any dependence upon it, or consider themselves as subject to it on a religious account: "Before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed; wherefore the law was our schoolmaster to bring us unto Christ, that we might be justified by faith; but, after that faith is come, *we*



*are no longer under a schoolmaster"* (iii. 23—25).

This was undoubtedly spoken of Jews, and to Jews. In like manner, chap. iv. 1—5: "Now I say, That the heir, as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father: even so we, when we were children, were in bondage under the elements of the world; but, when the fulness of time was come, God sent forth His Son, made of a woman, made under the law, to *redeem them that were under the law*, that we might receive the adoption of sons." These passages are nothing short of a declaration, that the obligation of the Jewish law, considered as a religious dispensation, the effects of which were to take place in another life, had ceased, with respect even to the Jews themselves. What then should be the conduct of a Jew (for such St. Paul was) who preached this doctrine? To be consistent with himself, either he would no longer comply, in his own person, with the directions of the law; or, if he did comply, it would be for some other reason than any confidence which he placed in its efficacy as a religious institution. Now so it happens, that ~~whenever~~ St. Paul's compliance with the Jewish



law is mentioned in the history, it is mentioned in connexion with circumstances which point out the motive from which it proceeded :<sup>2</sup> and this motive appears to have been always exoteric, namely, a love of order and tranquillity, or an unwillingness to give unnecessary offence. Thus (Acts xvi. 3) : " Him (Timothy) would Paul have to go forth with him, and took and circumcised him, *because of the Jews which were in those quarters.*" Again (Acts, chap. xxi. 26), when Paul consented to exhibit an example of public compliance with a Jewish rite, by purifying himself in the temple, it is plainly intimated that he did this to satisfy "*many thousands of Jews* who believed, and who were all zealous of the law" (ver. 20). So far the instances related in one book correspond with the doctrine delivered in another.

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## No. VIII.

Chap. i. 18 : "Then, after three years, I went

<sup>2</sup> [There was also a higher motive than this, and one which, following Paley's phraseology, we may term esoteric. There was his desire of exercising spiritual persuasion by the method of compliance in things neutral. It was part of his becoming "all things to all men, that he might by all means save some,"—H.]

up to Jerusalem to see Peter, and abode with him fifteen days."

The shortness of St. Paul's stay at Jerusalem is what I desire the reader to remark. The direct account of the same journey in the Acts (ix. 28—30) determines nothing concerning the time of his continuance there: "And he was with them (the Apostles) coming in and going out at Jerusalem; and he spake boldly in the name of the Lord Jesus, and disputed against the Grecians; but they went about to slay him; which when the brethren knew, they brought him down to Cæsarea." Or rather this account, taken by itself, would lead a reader to suppose that St. Paul's abode at Jerusalem had been longer than fifteen days. But turn to the twenty-second chapter of the Acts, and you will find a reference to this visit to Jerusalem, which plainly indicates that Paul's continuance in that city had been of short duration: "And it came to pass, that when I was come again to Jerusalem, even while I prayed in the temple, I was in a trance; and saw Him saying unto me, Make haste, get thee quickly out of Jerusalem, for they will not receive thy testimony concerning Me." Here we have the general terms of one text so explained by a distant text in the same book, as to bring an indeterminate expression



into close conformity with a specification delivered in another book ; a species of consistency not, I think, usually found in fabulous relations.

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No. IX.

Chap. vi. 11 : "Ye see how large a letter I have written unto you with mine own hand."

These words imply that he did not always write with his own hand ; which is consonant to what we find intimated in some other of the Epistles. The Epistle to the Romans was written by Tertius : "I Tertius, who wrote this Epistle, salute you in the Lord" (xvi. 22). The first Epistle to the Corinthians, the Epistle to the Colossians, and the second to the Thessalonians, have all, near the conclusion, this clause : "The salutation of me, Paul, with mine own hand ;" which must be understood, and is universally understood, to import that the rest of the Epistle was written by another hand. I do not think it improbable that an impostor, who had remarked this subscription in some other Epistle, should invent the same in a forgery ; but that is not done here. The author of this Epistle does not imitate the manner of

giving St. Paul's signature; he only bids the Galatians observe how large a letter he had written to them with his own hand. He does not say this was different from his ordinary usage; that is left to implication. Now to suppose that this was an artifice to procure credit to an imposture, is to suppose that the author of the forgery, because he knew that others of St. Paul's were *not* written by himself, therefore made the Apostle say that this was: which seems an odd turn to give to the circumstance, and to be given for a purpose which would more naturally and more directly have been answered by subjoining the salutation or signature in the form in which it is found in other Epistles.<sup>3</sup>


<sup>3</sup> The words *ἑλίκαις γράμμασιν* may probably be meant to describe the character in which he wrote, and not the length of the letter. But this will not alter the truth of our observation. I think, however, that as St. Paul by the mention of his own hand designed to express to the Galatians the great concern which he felt for them, the words, whatever they signify, belong to the whole of the Epistle; and not as Grotius, after St. Jerome, interprets it, to the few verses which follow.\*

\* ["At this point the Apostle takes the pen from his amanuensis, and the concluding paragraph is written with his own hand. From the time when letters began to be forged in his name (2 Thess. ii. 2; iii. 17), it seems to have been his practice to close with a few words in his own

## No. X.

An exact conformity appears in the manner in which a certain Apostle or eminent Christian, whose name was James, is spoken of in the Epistle and in the history. Both writings refer to a situation of his at Jerusalem, somewhat different from that of the other Apostles ; a kind of eminence or presidency in the Church there, or at least a more fixed and stationary residence. Chap. ii. 12 : "When Peter was at Antioch, before that certain came from James ; he did eat with the Gentiles." This text plainly attributes a kind of pre-eminence to James, and, as we hear of him twice in the same Epistle dwelling at Jerusalem (i. 19, and ii. 9), we must apply it to the situation which he held in that Church. In the Acts of the Apostles divers intimations occur, conveying the same idea of James's situation. When Peter was miraculously delivered from prison, and had surprised his friends by his appearance among them, after


handwriting as a precaution against such forgeries. . . . In the present case he writes a whole paragraph, summing up the main lessons of the Epistle in terse, eager, disjointed sentences. He writes it, too, in large, bold characters, that his handwriting may reflect the energy and determination of his soul."—Lightfoot "On the Galatians," p. 217.—H.]





declaring unto them how the Lord had brought him out of prison, "Go show," says he, "these things unto James, and to the brethren." Acts xii. 17. Here James is manifestly spoken of in terms of distinction. He appears again with like distinction in ch. xxi. 17, 18: "And when we (Paul and his company) were come to Jerusalem; the day following, Paul went in with us unto James; and all the elders were present." In the debate which took place upon the business of the Gentile converts, in the council at Jerusalem, this same person seems to have taken the lead. It was he who closed the debate, and proposed the resolution in which the council ultimately concurred: "Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God."

Upon the whole, that there exists a conformity in the expressions used concerning *James*, throughout the history and in the Epistle, is unquestionable. But admitting this conformity, and admitting also the undesignedness of it, what does it prove? It proves that the circumstance itself is founded in truth; that is, that James was a real person, who held a situation of eminence in a real society of Christians at Jerusalem. It confirms also those parts of the narrative which are connected with this circumstance.



Suppose, for instance, the truth of the account of Peter's escape from prison was to be tried upon the testimony of a witness, who, among other things, made Peter, after his deliverance, say, "Go show these things to James and to the brethren;" would it not be material in such a trial, to make out by other independent proofs, or by a comparison of proofs drawn from independent sources, that there was actually at that time, living at Jerusalem, such a person as James; that this person held such a situation in the society among whom these things were transacted, as to render the words which Peter is said to have used concerning him proper and natural for him to have used? If this would be pertinent in the discussion of oral testimony, it is still more so in appreciating the credit of remote history.

It must not be dissembled that the comparison of our Epistle with the history presents some difficulties, or, to say the least, some questions of considerable magnitude. It may be doubted, in the first place, to what journey the words which open the second chapter of the Epistle, "Then fourteen years afterwards, I went unto Jerusalem," relate. That which best corresponds with the date, and that to which most interpreters apply the passage, is

the journey of Paul and Barnabas to Jerusalem, when they went thither from Antioch, upon the business of the Gentile converts; and which journey produced the famous council and decree recorded in Acts xv. To me this opinion appears to be encumbered with strong objections. In the Epistle Paul tells us that "he went up by revelation" (ii. 2). In the Acts, we read that he was sent by the Church of Antioch: "After no small dissension and disputation, they determined that Paul and Barnabas, and certain other of them, should go up to the Apostles and elders about this question" (Acts xv. 2). This is not very reconcileable. In the Epistle St. Paul writes that, when he came to Jerusalem, "he communicated that Gospel which he preached among the Gentiles, but privately to them which were of reputation" (ii. 2). If by "that Gospel" he meant the immunity of the Gentile Christians from the Jewish law (and I know not what else it can mean), it is not easy to conceive how he should communicate that privately which was the subject of his public message. But a yet greater difficulty remains, namely, that in the account which the Epistle gives of what passed upon this visit at Jerusalem, no notice is taken of the deliberation and decree which are recorded in the Acts,

and which, according to that history, formed the business for the sake of which the journey was undertaken. The mention of the council and of its determination, while the Apostle was relating his proceedings at Jerusalem, could hardly have been avoided, if in truth the narrative belong to the same journey. To me it appears more probable that Paul and Barnabas had taken some journey to Jerusalem, the mention of which is omitted in the Acts.<sup>4</sup> Prior to the apostolic decree, we read that "Paul and Barnabas abode at Antioch a long time with the disciples" (Acts xiv. 28). Is it unlikely that, during this long abode, they might go up to Jerusalem and return to Antioch? Or would the omission of such a journey be unsuitable to the general brevity with which these memoirs are written, especially of those parts of St. Paul's history which took place before the historian joined his society?

But, again, the first account we find in the Acts of the Apostles of St. Paul's visiting Galatia, is in chap. xvi. 6: "Now when they had gone through Phrygia and the region of Galatia, they assayed to go unto Bithynia." The progress here recorded was subsequent to

<sup>4</sup> [See APPENDIX VI., on St. Paul's Journeys to Jerusalem.—H.]

the apostolic decree; therefore that decree must have been extant when our Epistle was written. Now, as the professed design of the Epistle was to establish the exemption of the Gentile converts from the law of Moses, and as the decree pronounced and confirmed that exemption, it may seem extraordinary that no notice whatever is taken of that determination, nor any appeal made to its authority. Much, however, of the weight of this objection, which applies also to some other of St. Paul's Epistles, is removed by the following reflections.

1. It was not St. Paul's manner, nor agreeable to it, to resort or defer much to the authority of the other Apostles, especially while he was insisting, as he does strenuously throughout this Epistle insist, upon his own original inspiration.<sup>5</sup> He who could speak of the very chiefest of the Apostles in such terms as the following—"of these who seemed to be somewhat, (whatsoever they were, it maketh no matter to me: God accepteth no man's person :) for they who seemed to be somewhat in conference added


<sup>5</sup> [Moreover in this case he was writing to his own converts, and he proceeds not so much on the method of argument as that of authority. See the two methods contrasted, according to the occasions on which they were used, in what is said above on the Epistle to the Romans, No. viii.—H.]

nothing to me"—he, I say, was not likely to support himself by their decision.

2. The Epistle argues the point upon principle; and it is not perhaps more to be wondered at, that in such an argument St. Paul should not cite the apostolic decree, than it would be that, in a discourse designed to prove the moral and religious duty of observing the sabbath, the writer should not quote the thirteenth canon.

3. The decree did not go the length of the position maintained in the Epistle; the decree only declares that the Apostles and elders at Jerusalem did not impose the observance of the Mosaic law upon the Gentile converts as a condition of their being admitted into the Christian Church. Our Epistle argues that the Mosaic institution itself was at an end, as to all effects upon a future state, even with respect to the Jews themselves.

4. They whose error St. Paul combated were not persons who submitted to the Jewish law, because it was imposed by the authority, or because it was made part of the law of the Christian Church; but they were persons who, having already become Christians, afterwards voluntarily took upon themselves the observance of the Mosaic code, under a notion of attaining



thereby to a greater perfection. This, I think, is precisely the opinion which St. Paul opposes in this Epistle. Many of his expressions apply exactly to it: "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" (iii. 8). "Tell me, ye that desire to be under the law, do ye not hear the law?" (iv. 21). "How turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?" (iv. 9). It cannot be thought extraordinary that St. Paul should resist this opinion with earnestness; for it both changed the character of the Christian dispensation, and derogated expressly from the completeness of that redemption which Jesus Christ had wrought for them that believed in Him. But it was to no purpose to allege to such persons the decision at Jerusalem, for that only showed that they were not bound to these observances by any law of the Christian Church: they did not pretend to be so bound. Nevertheless they imagined that there was an efficacy in these observances, a merit, a recommendation to favour, and a ground of acceptance with God for those who complied with them. This was a situation of thought to which the tenor of the decree did not apply. Accordingly, St. Paul's address to the Galatians, which is throughout adapted to

this situation, runs in a strain widely different from the language of the decree: "Christ is become of no effect unto you, whosoever of you are justified by the law" (v. 4); that is, whosoever places his dependence upon any merit he may apprehend there to be in legal observances. The decree had said nothing like this; therefore it would have been useless to have produced the decree in an argument of which this was the burden. In like manner as in contending with an anchorite, who should insist upon the superior holiness of a recluse, ascetic life, and the value of such mortifications in the sight of God, it would be to no purpose to prove that the laws of the Church did not require these vows, or even to prove that the laws of the Church expressly left every Christian to his liberty. This would avail little towards abating his estimation of their merit, or towards settling the point in controversy.<sup>6</sup>

<sup>6</sup> Mr. Locke's solution of this difficulty is by no means satisfactory. "St. Paul," he says, "did not remind the Galatians of the apostolic decree, because they already had it." In the first place, it does not appear with certainty that they had it; in the second place, if they had it, this was rather a reason than otherwise for referring them to it. The passage in the Acts, from which Mr. Locke concludes that the Galatian Churches were in possession of the decree, is ch. xvi. 4: "And as they (Paul and Timothy) went through the cities, they delivered



Another difficulty arises from the account of Peter's conduct towards the Gentile converts at

them the decrees for to keep, that were ordained of the Apostles and elders which were at Jerusalem." In my opinion, this delivery of the decree was confined to the Churches to which St. Paul came, in pursuance of the plan upon which he set out, of "visiting the brethren in every city where he had preached the word of the Lord;" the history of which progress, and of all that pertained to it, is closed in the fifth verse, when the history informs us that "so were the churches established in the faith, and increased in number daily." Then the history proceeds upon a new section of the narrative, by telling us that "when they had gone throughout Phrygia and the region of Galatia, they assayed to go into Bithynia." The decree itself is directed "to the brethren which are of the Gentiles in Antioch, Syria, and Cilicia;" that is, to Churches already founded, and in which this question had been stirred. And I think the observation of the noble author of the "*Miscellanea Sacra*" is not only ingenious, but highly probable, namely, that there is, in this place, a dislocation of the text, and that the fourth and fifth verses of the sixteenth chapter ought to follow the last verse of the fifteenth, so as to make the entire passage run thus: "And they went through Syria and Cilicia (to the Christians of which countries the decree was addressed), confirming the churches; and as they went through the cities, they delivered them the decrees for to keep, that were ordained of the apostles and elders, which were at Jerusalem; and so were the churches established in the faith, and increased in number daily." And then the sixteenth chapter takes up a new and unbroken paragraph: "Then came he to Derbe and Lystra," &c. When St. Paul came, as he did into Galatia, to preach the Gospel for the first time, in a new place, it is not probable that he would make mention

Antioch, as given in the Epistle, in the latter part of the second chapter; which conduct, it is said, is consistent neither with the revelation communicated to him, upon the conversion of Cornelius, nor with the part he took in the debate at Jerusalem. But, in order to understand either the difficulty or the solution, it will be necessary to state and explain the passage itself. "When Peter was come to Antioch, I withstood him to the face, because he was to be blamed; for, before that certain came from James, he did eat with the Gentiles; but when they were come, he withdrew and separated himself, fearing them which were of the circumcision; and the other Jews dissembled likewise

of the decree, or rather letter, of the Church of Jerusalem, which presupposed Christianity to be known, and which related to certain doubts that had arisen in some established Christian communities.


The second reason which Mr. Locke assigns for the omission of the decree, namely, "that St. Paul's sole object in the Epistle was to acquit himself of the imputation that had been charged upon him of actually preaching circumcision," does not appear to me to be strictly true. It was not the sole object. The Epistle is written in general opposition to the Judaizing inclinations which he found to prevail among his converts. The avowal of his own doctrine, and of his steadfast adherence to that doctrine, formed a necessary part of the design of his letter, but was not the whole of it.

with him, insomuch that Barnabas also was carried away with their dissimulation: but when I saw they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, If thou, being a Jew, livest after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews?" Now the question that produced the dispute to which these words relate, was not whether the Gentiles were capable of being admitted into the Christian covenant; that had been fully settled: nor was it whether it should be accounted essential to the profession of Christianity that they should conform themselves to the law of Moses; that was the question at Jerusalem: but it was, whether, upon the Gentiles becoming Christians, the Jews might thenceforth eat and drink with them, as with their own brethren. Upon this point St. Peter betrayed some inconstancy; and so he might, agreeably enough to his history. He might consider the vision at Joppa as a direction for the occasion, rather than as universally abolishing the distinction between Jew and Gentile: I do not mean with respect to final acceptance with God, but as to the manner of their living together in society: at least he might not have comprehended this point with

such clearness and certainty, as to stand out upon it against the fear of bringing upon himself the censure and complaint of his brethren in the Church of Jerusalem, who still adhered to their ancient prejudices. But Peter, it is said, compelled the Gentiles Ἰουδαΐζειν—"why compellest thou the Gentiles to live as do the Jews?" How did he do that? The only way in which Peter appears to have compelled the Gentiles to comply with the Jewish institution, was by withdrawing himself from their society. By which he may be understood to have made this declaration; "We do not deny your right to be considered as Christians; we do not deny your title in the promises of the Gospel, even without compliance with our law: but if you would have us Jews live with you, as we do with one another, that is, if you would in all respects be treated by us as Jews, you must live as such yourselves." This, I think, was the compulsion which St. Peter's conduct imposed upon the Gentiles, and for which St. Paul reproved him.<sup>7</sup>

As to the part which the historian ascribes to

<sup>7</sup> [After all, the true solution of the difficulty, if there is any difficulty, is to be found in the *inconsistency* of St. Peter. The language of St. Paul is very strong, and his rebuke very severe.—H.]



St. Peter, in the debate at Jerusalem, besides that it was a different question which was there agitated from that which produced the dispute at Antioch, there is nothing to hinder us from supposing that the dispute at Antioch was prior to the consultation at Jerusalem; or that Peter, in consequence of this rebuke, might have afterwards maintained firmer sentiments.

## CHAPTER VI.

THE EPISTLE TO THE EPHESIANS.

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## No. I.

THIS Epistle, and the Epistle to the Colossians, appear to have been transmitted to their respective Churches by the same messenger: "But that ye also may know my affairs, and how I do, Tychicus, a beloved brother and faithful minister in the Lord, shall make known to you all things; whom I have sent unto you for the same purpose, that ye might know our affairs, and that he might comfort your hearts." (Eph. vi. 21, 22.) This text, if it do not expressly declare, clearly, I think, intimates, that the letter was sent by Tychicus. The words made use of in the Epistle to the Colossians are very similar to these, and afford the same implication that Tychicus, in conjunction with Onesimus, was the bearer of the letter to that Church:

“All my state shall Tychicus declare unto you, who is a beloved brother, and a faithful minister, and fellow-servant in the Lord, whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts; with Onesimus, a faithful and beloved brother, who is one of you: they shall make known unto you all things which are done here.” (Colos. iv. 7—9.) Both Epistles represent the writer as under imprisonment for the gospel; and both treat of the same general subject. The Epistle therefore to the Ephesians,<sup>8</sup> and the Epistle to the Colossians, import to be two letters written by the same person, at, or nearly at, the same time, and upon the same subject, and to have been sent by the same messenger.

Now, everything in the sentiments, order, and diction of the two writings corresponds with what might be expected from this circumstance

<sup>8</sup> [The Epistle to the Ephesians has, during the last half-century, had to bear the brunt of very serious criticism as to its authenticity; and it is striking to observe how Paley, without knowing the form which this criticism would take, has sagaciously furnished a satisfactory answer. On comparing, according to his method, this Epistle with that to the Colossians, it seems impossible not to be convinced that they were written by the same person; and yet there are other particulars which he has not noticed within the same field of argument. See more in APPENDIX VII.—H.]

of identity or cognation in their original.<sup>8</sup> The leading doctrine of both Epistles is the union of Jews and Gentiles under the Christian dispensation; and that doctrine in both is established by the same arguments, or, more properly speaking, illustrated by the same similitudes:<sup>9</sup> "one head," "one body," "one new man," "one temple," are in both Epistles the figures, under which the society of believers in Christ, and their common relation to Him as such, is represented.<sup>1</sup> The ancient, and, as had been thought, the indelible distinction between Jew and Gentile is in both Epistles declared to be "now abolished by His cross."

<sup>9</sup> St. Paul, I am apt to believe, has been sometimes accused of inconclusive reasoning, by our mistaking that for reasoning which was only intended for illustration. He is not to be read as a man whose own persuasion of the truth of what he taught always, or solely, depended upon the views under which he represents it in his writings. Taking for granted the certainty of his doctrine, as resting upon the revelation that had been imparted to him, he exhibits it frequently to the conception of his readers under images and allegories, in which if an analogy may be perceived, or even sometimes a poetic resemblance be found, it is all perhaps that is required.

<sup>1</sup> Compare  $\left\{ \begin{array}{l} \text{Ephes. i. 22,} \\ \text{iv. 15,} \\ \text{ii. 15,} \end{array} \right\}$  with  $\left\{ \begin{array}{l} \text{Colos. i. 18.} \\ \text{ii. 19.} \\ \text{iii. 10, 11.} \end{array} \right\}$

Also  $\left\{ \begin{array}{l} \text{Ephes. ii. 14, 15,} \\ \text{ii. 16,} \\ \text{ii. 20,} \end{array} \right\}$  with  $\left\{ \begin{array}{l} \text{Colos. i. 14.} \\ \text{i. 18-21.} \\ \text{ii. 7.} \end{array} \right\}$



Besides this consent in the general tenor of the two Epistles, and in the run also and warmth of thought with which they are composed, we may naturally expect, in letters produced under the circumstances in which these appear to have been written, a closer resemblance of style and diction, than between other letters of the same person, but of distant dates, or between letters adapted to different occasions. In particular, we may look for many of the same expressions, and sometimes for whole sentences being alike; since such expressions and sentences would be repeated in the second letter (whichever that was) as yet fresh in the author's mind from the writing of the first. This repetition occurs in the following examples: <sup>2</sup>—

Ephes. i. 7: "In whom we have redemption through His blood, the forgiveness of sins." <sup>3</sup>

Colos. i. 14: "In whom we have redemption through His blood, the forgiveness of sins." <sup>4</sup>

<sup>2</sup> When *verbal* comparisons are relied upon, it becomes necessary to state the original; but that the English reader may be interrupted as little as may be, I shall in general do this in the notes.

<sup>3</sup> Ephes. i. 7: 'Εν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν παραπτωμάτων.

<sup>4</sup> Colos. i. 14: 'Εν ᾧ ἔχομεν τὴν ἀπολύτρωσιν διὰ τοῦ αἵματος αὐτοῦ, τὴν ἄφεσιν τῶν ἁμαρτιῶν.—However it must be observed, that in this latter text many copies have not διὰ τοῦ αἵματος αὐτοῦ.

Besides the sameness of the words, it is further remarkable that the sentence is, in both places, preceded by the same introductory idea. In the Epistle to the Ephesians it is the "*beloved*" (ἡγαπημένῳ); in that to the Colossians it is "*His dear Son*" (υἱοῦ τῆς ἀγάπης αὐτοῦ), "in whom we have redemption." The sentence appears to have been suggested to the mind of the writer by the idea which had accompanied it before.

Ephes. i. 10: "All things in Christ, both which are in heaven and which are on earth; even in Him."<sup>5</sup>

Colos. i. 20: "All things—by Him, whether they be things in earth, or things in heaven."<sup>6</sup>

This quotation is the more observable, because the connecting of things in earth with things in Heaven is a very singular sentiment, and found nowhere else but in these two Epistles. The words also are introduced and followed by a train of thought nearly alike. They are introduced by describing the union which Christ had effected, and they are followed by telling the

<sup>5</sup> Ephes. i. 10: τὰ τε ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, ἐν αὐτῷ.

<sup>6</sup> Colos. i. 20: τὰ πάντα . . . δι' αὐτοῦ, εἴτε τὰ ἐπὶ τῆς γῆς, εἴτε τὰ ἐν τοῖς οὐρανοῖς.

Gentile Churches that they were incorporated into it.

Ephes. iii. 2 : "The dispensation of the grace of God, which is given me to you-ward."<sup>7</sup>

Colos. i. 25 : "The dispensation of God which is given to me for you."<sup>8</sup>

Of these sentences it may likewise be observed, that the accompanying ideas are similar. In both places they are immediately preceded by the mention of his present sufferings: in both places they are immediately followed by the mention of the mystery which was the great subject of his preaching.

Ephes. v. 19 : "In psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord."<sup>9</sup>

Colos. iii. 16 : "In psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord."<sup>1</sup>

Ephes. vi. 22 : "Whom I have sent unto you for the same purpose, that ye might know

<sup>7</sup> Ephes. iii. 2 : Τὴν οἰκονομίαν τῆς χάριτος τοῦ Θεοῦ τῆς δοθείσης μοι εἰς ὑμᾶς.

<sup>8</sup> Colos. i. 25 : Τὴν οἰκονομίαν τοῦ Θεοῦ τὴν δοθεῖσάν μοι εἰς ὑμᾶς.

<sup>9</sup> Ephes. v. 19 : Ψαλμοῖς καὶ ὕμνοι καὶ ᾠδαὶ πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

<sup>1</sup> Colos. iii. 16 : Ψαλμοῖς καὶ ὕμνοι καὶ ᾠδαὶ πνευματικαῖς, ἐν χάριτι ᾄδοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ Κυρίῳ.

our affairs, and that he might comfort your hearts.”<sup>2</sup>

Colos. iv. 8: “Whom I have sent unto you for the same purpose, that he might know your estate, and comfort your hearts.”<sup>3</sup>

In these examples, we do not perceive a cento of phrases gathered from one composition, and strung together in the other; but the occasional occurrence of the same expression to a mind a second time revolving the same ideas.

2. Whoever writes two letters, or two discourses, nearly upon the same subject, and at no great distance of time, but without any express recollection of what he had written before, will find himself repeating some sentences, in the very order of the words in which he had already used them; but he will more frequently find himself employing some principal terms, with the order inadvertently changed, or with the order disturbed by the intermixture of other words and phrases expressive of ideas rising up at the time; or in many instances repeating not single words, nor yet whole sentences, but parts and fragments of sentences. Of all these varieties the exami-

<sup>2</sup> Ephes. vi. 22: “Ὁν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶτε τὰ περὶ ἡμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

<sup>3</sup> Colos. iv. 8: “Ὁν ἔπεμψα πρὸς ὑμᾶς εἰς αὐτὸ τοῦτο, ἵνα γνῶ τὰ περὶ ὑμῶν, καὶ παρακαλέσῃ τὰς καρδίας ὑμῶν.

nation of our two Epistles will furnish plain examples: and I shall rely upon this class of instances more than upon the last; because, although an impostor might transcribe into a forgery entire sentences and phrases, yet the dislocation of words, the partial recollection of phrases and sentences, the intermixture of new terms and new ideas with terms and ideas before used,—which will appear in the examples that follow, and which are the natural properties of writings produced under the circumstances in which these Epistles are represented to have been composed,—would not, I think, have occurred to the invention of a forger; nor, if they had occurred, would they have been so easily executed. This studied variation was a refinement in forgery which I believe did not exist; or, if we can suppose it to have been practised in the instances adduced below, why, it may be asked, was not the same art exercised upon those which we have collected in the preceding class?

Ephes. i. 19—ii. 5: “Toward us who believe: according to the working of His mighty power which He wrought in Christ, when He raised Him from the dead (and set Him at His own right hand, in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only

in this world, but in that which is to come : and hath put all things under His feet, and gave Him to be the head over all things to the church, which is His body, the fulness of Him that filleth all in all). And you hath He quickened, who were dead in trespasses and sins ; (wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience ; among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind ; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for His great love wherewith He loved us), even when we were dead in sins, hath quickened us together with Christ.”<sup>4</sup>

Colos. ii. 12, 13 : “Through the faith of the operation of God, who hath raised Him from the dead. And you being dead in your sins and the uncircumcision of the flesh, hath He quickened together with Him.”<sup>5</sup>

<sup>4</sup> Ephes. i. 19, 20 ; ii. 1, 5 : Τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, ἣν ἐνήργησεν ἐν τῷ Χριστῷ, ἐγείρας αὐτὸν ἐκ νεκρῶν καὶ ἐκάθισεν ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις . . . καὶ ὑμᾶς ὄντας νεκροὺς τοῖς παραπτώμασι καὶ ταῖς ἁμαρτίαις . . . καὶ ὄντας ἡμᾶς νεκροὺς τοῖς παραπτώμασι, συνεζωοποίησε τῷ Χριστῷ.

<sup>5</sup> Colos. ii. 12, 13 : Διὰ τῆς πίστεως τῆς ἐνεργείας τοῦ

Out of the long quotation from the Ephesians,<sup>6</sup> take away the parenthesis, and you have left a sentence almost in terms the same as the short quotation from the Colossians. The resemblance is more visible in the original than in our translation; for what is rendered in one place the “working,” and in another the “operation,” is the same Greek term *ἐνέργεια*; in one place it is, *τοὺς πιστεύοντας κατὰ τὴν ἐνέργειαν*; in the other, *διὰ τῆς πίστεως τῆς ἐνεργείας*. Here therefore we have the same sentiment, and nearly in the same words; but, in the Ephesians, twice broken or interrupted by incidental thoughts, which St. Paul, as his manner was, enlarges upon by the way,<sup>7</sup> and then returns to the thread of his discourse. It is interrupted the first time by a view which breaks in upon his mind of the exaltation of Christ; and the second time by a description of heathen depravity. I have only

*Θεοῦ τοῦ ἐγείραντος αὐτὸν ἐκ τῶν νεκρῶν. Καὶ ὑμᾶς νεκροὺς ὄντας ἐν τοῖς παραπτώμασι καὶ τῇ ἀκροβυστίᾳ τῆς σαρκὸς ὑμῶν, συνεζωοποίησε σὺν αὐτῷ.*

<sup>6</sup> [It might be contended here that the longer context in the Ephesians has been formed out of the shorter context in the Colossians, by the process of amplification and filling in. It is worth while, then, to observe that the next example of comparison must be explained by imagining precisely the opposite process.—H.]

<sup>7</sup> See Locke on this passage.

to remark that Griesbach, in his very accurate edition, gives the parentheses very nearly in the same manner in which they are here placed ; and that without any respect to the comparison which we are proposing.

Ephes. iv. 2—4 : “ With all lowliness and meekness, with long-suffering, forbearing one another in love ; endeavouring to keep the unity of the Spirit in the bond of peace. There is one body and one Spirit, even as ye are called in one hope of your calling.”<sup>s</sup>

Colos. iii. 12—15 : “ Put on, therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another and forgiving one another, if any man have a quarrel against any ; even as Christ forgave you, so also do ye. And, above all these things, put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body.”<sup>s</sup>

<sup>s</sup> Ephes. iv. 2—4 : Μετὰ πάσης ταπεινοφροσύνης καὶ πραότητος, μετὰ μακροθυμίας, ἀνεχόμενοι ἀλλήλων ἐν ἀγάπῃ, σπουδάζοντες τηρεῖν τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης. Ἐν σῶμα καὶ ἐν πνεῦμα, καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι τῆς κλήσεως ὑμῶν.

<sup>s</sup> Colos. iii. 12—15 : Ἐνδύσασθε οὖν, ὡς ἐκλεκτοὶ τοῦ Θεοῦ ἅγιοι καὶ ἡγαπημένοι, σπλάγχνα οἰκτιρῶν, χρηστότητα, ταπεινοφροσύνην, πρῶτητα, μακροθυμίαν ἀνεχόμενοι ἀλλήλων, καὶ



In these two quotations the words *ταπεινοφροσύνη, πραότης, μακροθυμία, ἀνεχόμενοι ἀλλήλων*, occur in exactly the same order; *ἀγάπη* is also found in both, but in a different connexion: *σύνδεσμος τῆς εἰρήνης*, answers to *σύνδεσμος τῆς τελειότητος*; *ἐκλήθητε ἐν ἐνὶ σώματι* to *ἐν σώμα καθὼς καὶ ἐκλήθητε ἐν μιᾷ ἐλπίδι*; yet is this similitude found in the midst of sentences otherwise very different.

Ephes. iv. 16: "From whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body."<sup>1</sup>

Colos. ii. 19: "From which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."<sup>2</sup>

*χαριζόμενοι ἑαυτοῖς, ἐάν τις πρὸς τινα ἔχῃ μομφήν καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς ἐπὶ πᾶσι δὲ τούτοις τὴν ἀγάπην, ἣτις ἐστὶ σύνδεσμος τῆς τελειότητος. Καὶ ἡ εἰρήνη τοῦ Θεοῦ βραβεύέτω ἐν ταῖς καρδίαις ὑμῶν, εἰς ἣν καὶ ἐκλήθητε ἐν ἐνὶ σώματι.*

<sup>1</sup> Ephes. iv. 16: 'Ἐξ οὗ πᾶν τὸ σῶμα συναρμολογούμενον καὶ συμβιβασόμενον διὰ πάσης ἀφῆς τῆς ἐπιχορηγίας, κατ' ἐνέργειαν ἐν μέτρῳ ἐνδὸς ἐκάστου μέρους, τὴν ἀύξησιν τοῦ σώματος ποιεῖται.

<sup>2</sup> Colos. ii. 19: 'Ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων ἐπιχορηγούμενον καὶ συμβιβασόμενον, αὐξεῖ τὴν αὐξήσιν τοῦ Θεοῦ.

In these quotations are read ἐξ οὗ πᾶν τὸ σῶμα συμβιβαζόμενον in both places, ἐπιχορηγούμενον answering to ἐπιχορηγίας; διὰ τῶν ἀφῶν to διὰ πάσης ἀφῆς; αὖξει τὴν αὖξιν to ποιεῖται τὴν αὖξιν; and yet the sentences are considerably diversified in other parts.

Ephes. iv. 32: And be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you."<sup>3</sup>

Colos. iii. 13: "Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye."<sup>4</sup>

Here we have "forgiving one another, even as God, for Christ's sake (ἐν Χριστῷ), hath forgiven you," in the first quotation, substantially repeated in the second. But in the second the sentence is broken by the interposition of a new clause, "if any man have a quarrel against any:" and the latter part is a little varied: instead of "God in Christ," it is "Christ hath forgiven you."

Ephes. iv. 22—24: "That ye put off con-

<sup>3</sup> Ephes. iv. 32: Γίνεσθε δὲ εἰς ἀλλήλους χρηστοί, ἐνσπλαγχνοί, χαρίζεσθαι ἑαυτοῖς, καθὼς καὶ ὁ Θεὸς ἐν Χριστῷ ἐχαρίσατο ὑμῖν.

<sup>4</sup> Colos. iii. 13: Ἀνεχόμενοι ἀλλήλων, καὶ χαρίζεσθαι ἑαυτοῖς, ἕαν τις πρὸς τινα ἔχη μομφήν καθὼς καὶ ὁ Χριστὸς ἐχαρίσατο ὑμῖν, οὕτω καὶ ὑμεῖς.

cerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness.”<sup>5</sup>

Colos. iii. 9, 10: “Seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge, after the image of Him that created him.”<sup>6</sup>

In these quotations, “putting off the old man, and putting on the new,” appears in both. The idea is further explained by calling it a renewal; in the one, “renewed in the spirit of your mind;” in the other, “renewed in knowledge.” In both, the new man is said to be formed according to the same model; in the one, he is “after God created in righteousness and true holiness;” in the other, “he is renewed after the image of Him that created

<sup>5</sup> Ephes. iv. 22—24: Ἀποθέσθαι ὑμᾶς, κατὰ τὴν προτέραν ἀναστροφὴν, τὸν παλαιὸν ἄνθρωπον τὸν φθειρόμενον κατὰ τὰς ἐπιθυμίας τῆς ἀπάτης· ἀνανεοῦσθαι δὲ τῷ πνεύματι τοῦ νοῦς ὑμῶν, καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ δσιότητι τῆς ἀληθείας.

<sup>6</sup> Colos. iii. 9—10: Ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ· καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν κατ’ εἰκόνα τοῦ κτίσαντος αὐτόν.

him." In a word, it is the same person writing upon a kindred subject, with the terms and ideas which he had before employed still floating in his memory.<sup>7</sup>

Ephes. v. 6—8: "*Because of these things cometh the wrath of God upon the children of disobedience*: be not ye therefore partakers with them; for ye were sometimes darkness, but now are ye light in the Lord;<sup>8</sup> walk as children of light."<sup>9</sup>

Colos. iii. 6—8: "*For which things' sake the wrath of God cometh on the children of disobedience*; in the which ye also walked sometime, when ye lived in them; but now ye also put off all these."<sup>1</sup>

<sup>7</sup> In these comparisons, we often perceive the reason why the writer, though expressing the same idea, uses a different term: namely, because the term before used is employed in the sentence under a different form: thus, in the quotations under our eye, the new man is *καινὸς ἄνθρωπος* in the Ephesians, and *τὸν νέον* in the Colossians; but then it is because *τὸν καινὸν* is used in the next word, *ἀνακαινούμενον*.

<sup>8</sup> [For remarks on this word *Light*, see below, p. 219.—H.]

<sup>9</sup> Ephes. v. 6—8: *Διὰ ταῦτα γὰρ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοῦς υἱοὺς τῆς ἀπειθείας. Μὴ οὖν γίνεσθε συμμέτοχοι αὐτῶν. Ἦτε γὰρ ποτὲ σκότος, νῦν δὲ φῶς ἐν Κυρίῳ· ὡς τέκνα φωτὸς περιπατεῖτε.*

<sup>1</sup> Colos. iii. 6—8: *Δι' ἃ ἔρχεται ἡ ὀργὴ τοῦ Θεοῦ ἐπὶ τοῦς υἱοὺς τῆς ἀπειθείας, ἐν οἷς καὶ ὑμεῖς περιπατήσατέ ποτε, ὅτε ἐζήτε ἐν αὐτοῖς· νῦν δὲ ἀπόθεσθε καὶ ὑμεῖς τὰ πάντα.*

These verses afford a specimen of that *partial* resemblance which is only to be met with when no imitation is designed, when no studied recollection is employed; but when the mind, exercised upon the same subject, is left to the spontaneous return of such terms and phrases, as, having been used before, may happen to present themselves again. The sentiment of both passages is throughout alike: half of that sentiment, the denunciation of God's wrath, is expressed in identical words; the other half, namely, the admonition to quit their former conversation, in words entirely different.

Ephes. v. 15, 16: "See then that ye walk circumspectly; not as fools, but as wise, redeeming the time."<sup>2</sup>

Colos. iv. 5: "Walk in wisdom towards them that are without, redeeming the time."<sup>3</sup>

This is another example of that mixture, which we remarked, of sameness and variety, in the language of one writer. "Redeeming the time" (ἐξαγοραζόμενοι τὸν καιρὸν) is a literal repetition. "Walk not as fools, but as

<sup>2</sup> Ephes. v. 15, 16: Βλέπετε οὖν πῶς ἀκριβῶς περιπατεῖτε· μὴ ὡς ἄσοφοι, ἀλλ' ὡς σοφοί, ἐξαγοραζόμενοι τὸν καιρὸν.

<sup>3</sup> Colos. iv. 5: Ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἕξω, τὸν καιρὸν ἐξαγοραζόμενοι.

wise" (περιπατεῖτε μὴ ὡς ἄσσοφοι ἀλλ' ὡς σοφοὶ) answers exactly in sense, and nearly in terms, to "walk in wisdom" (ἐν σοφίᾳ περιπατεῖτε). Περιπατεῖτε ἀκριβῶς is a very different phrase, but is intended to convey precisely the same idea as περιπατεῖτε πρὸς τοὺς ἔξω. Ἀκριβῶς is not well rendered "circumspectly." It means what in modern speech we should call "correctly;" and when we advise a person to behave "correctly," our advice is always given with a reference to "the opinion of others," πρὸς τοὺς ἔξω. "Walk correctly, redeeming the time," that is, suiting yourselves to the difficulty and ticklishness of the times in which we live, "because the days are evil."

Ephes. vi. 12, 29: "And (praying) for me, that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds; that therein I may speak boldly, as I ought to speak."<sup>4</sup>

Colos. iv. 3, 4: "Withal praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which I am

<sup>4</sup> Ephes. vi. 19, 20: Καὶ ὑπὲρ ἐμοῦ, ἵνα μοι δοθῇ λόγος ἐν ἀνοίξει τοῦ στόματός μου ἐν παρρησίᾳ, γνωρίσαι τὸ μυστήριον τοῦ εὐαγγελίου, ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει, ἵνα ἐν αὐτῇ παρρησιάσωμαι, ὡς δεῖ με λαλῆσαι.

also in bonds; that I may make it manifest, as I ought to speak.”<sup>5</sup>

In these quotations, the phrase “as I ought to speak” (ὥς δεῖ με λαλῆσαι), the words “utterance” (λόγος), “mystery” (μυστήριον),<sup>6</sup> “open” (ἀνοίξῃ and ἐν ἀνοίξει), are the same. “To make known the mystery of the Gospel” (γνωρίσαι τὸ μυστήριον), answers to “make it manifest” (ἵνα φανερώσω αὐτό); “for which I am an ambassador in bonds” (ὑπὲρ οὗ πρεσβεύω ἐν ἀλύσει), to “for which I am also in bonds (δι’ ὃ καὶ δέδεμαι).

Ephes. v. 22—vi. 9: “*Wives, submit yourselves to your own husbands, as unto the Lord: for the husband is the head of the wife, even as Christ is the head of the church, and He is the saviour of the body. Therefore, as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave Himself for it, that He might sanctify*

<sup>5</sup> Colos. iv. 3, 4: Προσευχόμενοι ἅμα καὶ περὶ ἡμῶν, ἵνα ὁ Θεὸς ἀνοίξῃ ἡμῖν θύραν τοῦ λόγου, λαλῆσαι τὸ μυστήριον τοῦ Χριστοῦ, δι’ ὃ καὶ δέδεμαι, ἵνα φανερώσω αὐτό, ὥς δεῖ με λαλῆσαι.

<sup>6</sup> [St. Paul’s use of the word “mystery” is a bond of connexion, not only between these two Epistles, but among a large number of his Epistles. See APPENDIX VIII. on his metaphorical language.—H.]

and cleanse it with the washing of water by the word; that He might present it to Himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife, loveth himself; for no man ever yet hated his own flesh, but nourisheth it, even as the Lord the church; for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery; but I speak concerning Christ and the church. Nevertheless, let every one of you, in particular, so love his wife, even as himself; and the wife see that she reverence her husband. *Children, obey your parents in the Lord; for this is right.* Honour thy father and mother (which is the first commandment with promise); that it may be well with thee, and thou mayest live long on the earth. *And, ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eyeservice, as menpleasers; but as the servants of*



*Christ, doing the will of God from the heart ; with good will doing service, as to the Lord, and not to men ; knowing that whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. And, ye masters, do the same things unto them, forbearing threatening ; knowing that your master also is in heaven ; neither is there respect of persons with Him."*<sup>7</sup>

Colos. iii. 18—iv. 1 : <sup>8</sup> " Wives, submit

<sup>7</sup> Ephes. v. 22 : Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ.

<sup>8</sup> Colos. iii. 18 : Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἀνῆκεν ἐν Κυρίῳ.

Ephes. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας ἑαυτῶν.

Colos. Οἱ ἄνδρες, ἀγαπᾶτε τὰς γυναῖκας.

Ephes. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσιν ὑμῶν ἐν Κυρίῳ· τοῦτο γάρ ἐστι δίκαιον.

Colos. Τὰ τέκνα, ὑπακούετε τοῖς γονεῦσι κατὰ πάντα· τοῦτο γάρ ἐστιν εὐάρεστον τῷ Κυρίῳ.

Ephes. Καὶ, οἱ πατέρες, μὴ παροργίζετε τὰ τέκνα ὑμῶν.

Colos. Οἱ πατέρες, μὴ ἐρεθίζετε \* τὰ τέκνα ὑμῶν.

Ephes. Οἱ δοῦλοι, ὑπακούετε τοῖς κυρίοις κατὰ σάρκα, μετὰ φόβου καὶ τρόμου, ἐν ἀπλότητι τῆς καρδίας ὑμῶν, ὡς τῷ Χριστῷ· μὴ κατ' ὀφθαλμοδουλείαν ὡς ἀνθρωπάρεσκοι, ἀλλ' ὡς δοῦλοι τοῦ Χριστοῦ, ποιῶντες τὸ θέλημα τοῦ Θεοῦ ἐκ ψυχῆς· μετ' εὐνοίας δουλεύοντες ὡς τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις· εἰδότες ὅτι ὃ ἐάν τι ἕκαστος ποιήσῃ ἀγαθόν, τοῦτο κομιεῖται παρὰ τοῦ Κυρίου, εἴτε δοῦλος, εἴτε ἐλεύθερος.

Colos. Οἱ δοῦλοι, ὑπακούετε κατὰ πάντα τοῖς κατὰ σάρκα κυρίοις, μὴ ἐν ὀφθαλμοδουλείαις, ὡς ἀνθρωπάρεσκοι, ἀλλ' ἐν

\* παροργίζετε, lectio non spernenda. Griesbach.

yourselves unto your own husbands, as it is fit in the Lord. Husbands, love your wives, and be not bitter against them. Children, obey your parents in all things; for this is well pleasing unto the Lord. Fathers, provoke not your children to anger, lest they be discouraged. Servants, obey in all things your masters according to the flesh; not with eyeservice, as menpleasers: but in singleness of heart, fearing God; and whatever ye do, do it heartily, as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance: for ye serve the Lord Christ. But he that doeth wrong shall receive for the wrong which he hath done; and there is no respect of persons. Masters, give unto your servants that which is just and equal; knowing that ye also have a master in heaven."

The passages marked by italics in the quotation from the Ephesians bear a strict resemblance, not only in signification but in terms, to the quotation from the Colossians. Both the words and the order of the words are in many clauses a duplicate of one another. In the

*απλότῃτι καρδίᾳ, φοβούμενοι τὸν Θεόν καὶ πᾶν ὃ τι ἐὰν ποιῇτε, ἐκ ψυχῆς ἐργάζεσθε, ὡς τῷ Κυρίῳ, καὶ οὐκ ἀνθρώποις, εἰδότες ὅτι ἀπὸ Κυρίου ἀπολήψεσθε τὴν ἀνταπόδοσιν τῆς κληρονομίας· τῷ γὰρ Κυρίῳ Χριστῷ δουλεύετε.*

Epistle to the Colossians, these passages are laid together; in that to the Ephesians, they are divided by intermediate matter, especially by a long digressive allusion to the mysterious union between Christ and His Church; which possessing, as Mr. Locke hath well observed, the mind of the Apostle, from being an incidental thought grows up into the principal subject.<sup>9</sup> The affinity between these two passages in signification, in terms, and in the order of the words, is closer than can be pointed out between any parts of any two Epistles in the volume.

If the reader would see how the same subject is treated by a different hand, and how distinguishable it is from the production of the same pen, let him turn to the second and third chapters of the first Epistle of St. Peter. The duties of servants, of wives, and of husbands, are enlarged upon in that Epistle, as they are in the Epistle to the Ephesians; but the subjects both occur in a different order, and the train of sentiment subjoined to each is totally unlike.

3. In two letters issuing from the same person, nearly at the same time, and upon the same general occasion, we may expect to trace the influence of association in the order in which the topics follow one another. Certain ideas

<sup>9</sup> [Paraphrase and Notes, p. 400.—H.]

universally or usually suggest others. Here the order is what we call natural, and from such an order nothing can be concluded. But when the order is arbitrary, yet alike, the concurrence indicates the effect of that principle, by which ideas which have been once joined, commonly revisit the thoughts together. The Epistles under consideration furnish the two following remarkable instances of this species of agreement:—

Ephes. iv. 24, 25 : “ And that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore, putting away lying, speak every man truth with his neighbour : for we are members one of another.”<sup>1</sup>

Colos. iii. 9, 10 : Lie not one to another, seeing that ye have put off the old man, with his deeds ; and have put on the new man, which is renewed in knowledge.”<sup>2</sup>

The vice of “ lying,” or a correction of that vice, does not seem to bear any nearer relation to the “ putting on the new man,” than a re-

<sup>1</sup> Ephes. iv. 24, 25 : Καὶ ἐνδύσασθαι τὸν καινὸν ἄνθρωπον, τὸν κατὰ Θεὸν κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι τῆς ἀληθείας. Διὸ ἀποθέμενοι τὸ ψεῦδος, λαλεῖτε ἀλήθειαν ἕκαστος μετὰ τοῦ πλησίου αὐτοῦ· ὅτι ἐσμὲν ἀλλήλων μέλη.

<sup>2</sup> Colos. iii. 9, 10 : Μὴ ψεύδεσθε εἰς ἀλλήλους, ἀπεκδυσάμενοι τὸν παλαιὸν ἄνθρωπον, σὺν ταῖς πράξεσιν αὐτοῦ, καὶ ἐνδυσάμενοι τὸν νέον, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν.

formation in any other article of morals. Yet these two ideas, we see, stand in both Epistles in immediate connexion.

Ephes. v. 20—22: "Giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ; submitting yourselves one to another, in the fear of God. Wives, submit yourselves unto your own husbands, as unto the Lord."<sup>3</sup>

Colos. iii. 17, 18: "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him. Wives, submit yourselves unto your own husbands, as it is fit in the Lord."<sup>4</sup>

In both these passages, submission follows giving of thanks, without any similitude in the ideas which should account for the transition.

It is not necessary to pursue the comparison between the two Epistles further. The argument which results from it stands thus; No two other Epistles contain a circumstance which in-

<sup>3</sup> Ephes. v. 20—22: *Εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων, ἐν ὀνόματι τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τῷ Θεῷ καὶ Πατρὶ υποτασσόμενοι ἀλλήλοις ἐν φόβῳ Θεοῦ. Αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσεσθε, ὡς τῷ Κυρίῳ.*

<sup>4</sup> Colos. iii. 17, 18: *Καὶ πᾶν ὃ, τι ἂν ποιῇτε, ἐν λόγῳ ἢ ἐν ἔργῳ, πάντα ἐν ὀνόματι Κυρίου Ἰησοῦ, εὐχαριστοῦντες τῷ Θεῷ καὶ πατρὶ δι' αὐτοῦ. Αἱ γυναῖκες, ὑποτάσσεσθε τοῖς ἰδίοις ἀνδράσιν, ὡς ἀνήκεν ἐν Κυρίῳ.*

dicates that they were written at the same, or nearly at the same time. No two other Epistles exhibit so many marks of correspondency and resemblance. If the original which we ascribe to these two Epistles be the true one, that is, if they were both written by St. Paul, and both sent to their respective destination by the same messenger, the similitude is, in all points, what should be expected to take place. If they were forgeries, then the mention of Tychicus in both Epistles, and in a manner which shows that he either carried or accompanied both Epistles, was inserted for the purpose of accounting for their similitude; or else the structure of the Epistles was designedly adapted to that circumstance; or, lastly, the conformity between the contents of the forgeries, and what is thus indirectly intimated concerning their date, was only a happy accident. Not one of these three suppositions will gain credit with a reader who peruses the Epistles with attention, and who reviews the several examples we have pointed out, and the observations with which they were accompanied.

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## No. II.

There is such a thing as a peculiar word or

phrase cleaving, as it were, to the memory of a writer or speaker, and presenting itself to his utterance at every turn. When we observe this, we call it a *cant* word, or a *cant* phrase. It is a natural effect of habit; and would appear more frequently than it does, had not the rules of good writing taught the ear to be offended with the iteration of the same sound, and oftentimes caused us to reject, on that account, the word which offered itself first to our recollection. With a writer who, like St. Paul, either knew not these rules, or disregarded them, such words will not be avoided. The truth is, an example of this kind runs through several of his Epistles, and in the Epistle before us *abounds*; and that is in the word *riches* (πλοῦτος), used metaphorically as an augmentative of the idea to which it happens to be subjoined. Thus the "*riches* of His glory," "His *riches* in glory," "*riches* of the glory of His inheritance," "*riches* of the glory of this mystery," Rom. ix. 23, Ephes. iii. 16, Phil. iv. 19, Ephes. i. 18, Colos. i. 27; "*riches* of His grace," twice in the Ephesians, i. 7, and ii. 7; "*riches* of the full assurance of understanding," Colos. ii. 2; "*riches* of His goodness," Rom. ii. 4; "*riches* of the wisdom and knowledge of God," Rom. xi. 33; "*riches* of Christ," Ephes. iii. 8. In a like sense the

adjective, Rom. x. 12, "*rich* unto all that call upon Him;" Ephes. ii. 4, "*rich* in mercy;" 1 Tim. vi. 18, "*rich* in good works." Also the adverb, Colos. iii. 16, "let the word of Christ dwell in you *richly*." This figurative use of the word, although so familiar to St. Paul, does not occur in any part of the New Testament except once in the Epistle of St. James (ii. 5), "Hath not God chosen the *poor* of this world, *rich* in faith?" where it is manifestly suggested by the antithesis. I propose the frequent, yet seemingly unaffected use of this phrase, in the Epistle before us, as one internal mark of its genuineness.<sup>5</sup>

### No. III.

There is another singularity in St. Paul's style, which, wherever it is found, may be deemed a badge of authenticity; because, if it were noticed, it would not, I think, be imitated, inasmuch as it almost always produces embarrassment and interruption in the reasoning. This singularity is a species of digression which may properly, I think, be denominated *going off*

<sup>5</sup> [See APPENDIX VIII. on St. Paul's metaphorical language.—H.]



*at a word.* It is turning aside from the subject upon the occurrence of some particular word, forsaking the train of thought then in hand, and entering upon a parenthetical sentence in which that word is the prevailing term. I shall lay before the reader some examples of this, collected from the other Epistles, and then propose two examples of it which are found in the Epistle to the Ephesians.

2 Cor. ii. 14, at the word *savour*: "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the *savour* of His knowledge by us in every place (for we are unto God a sweet *savour* of Christ, in them that are saved, and in them that perish; to the one we are the *savour* of death unto death, and to the other the *savour* of life unto life; and who is sufficient for these things?) For we are not as many which corrupt the word of God, but as of sincerity, but as of God; in the sight of God, speak we in Christ."


Again, 2 Cor. iii. 1—3, at the word *epistle*: "Need we, as some others, *epistles* of commendation to you, or of commendation from you? Ye are our *epistle*, written in our hearts, known and read of all men; forasmuch as ye are manifestly declared to be the *epistle* of Christ, ministered by us, written not with ink, but

with the Spirit of the living God ; not in tables of stone, but in the fleshy tables of the heart.” The position of the words in the original, shows more strongly than in the translation that it was the occurrence of the word *ἐπιστολή* which gave birth to the sentence that follows : 2 Cor. iii. 1. *Εἰ μὴ χρῴζομεν, ὥς τινες, συστατικῶν ἐπιστολῶν πρὸς ὑμᾶς, ἡ ἐξ ὑμῶν συστατικῶν ; ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε, ἐγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν, γνωσκομένη καὶ ἀναγνωσκομένη ὑπὸ πάντων ἀνθρώπων, φανερούμενοι ὅτι ἐστὲ ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ’ ἡμῶν, ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος· οὐκ ἐν πλαξὶ λιθίναις, ἀλλ’ ἐν πλαξὶ καρδίας σαρκίνας.*

Again, 2 Cor. iii. 12, &c. at the word *vail* ; “ Seeing then that we have such hope, we use great plainness of speech : and not as Moses, which put a *vail* over his face, that the children of Israel could not steadfastly look to the end of that which is abolished. But their minds were blinded ; for until this day remaineth the same *vail* untaken away in the reading of the Old Testament ; which *vail* is done away in Christ. But even unto this day, when Moses is read, the *vail* is upon their heart. Nevertheless, when it shall turn to the Lord, the *vail* shall be taken away. (Now the Lord is that Spirit ; and

where the Spirit of the Lord is, there is liberty.) But we all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord. Therefore, seeing we have this ministry, as we have received mercy, we faint not." Who sees not that this whole allegory of the *vail* arises entirely out of the occurrence of the word, in telling us that "Moses put a *vail* over his face," and that it drew the Apostle away from the proper subject of his discourse, the dignity of the office in which he was engaged: which subject he fetches up again almost in the words with which he had left it; "therefore, seeing we have this ministry, as we have received mercy, we faint not"? The sentence which he had before been going on with, and in which he had been interrupted by the *vail*, was, "seeing then that we have such hope, we use great plainness of speech."

In the Epistle to the Ephesians, the reader will remark two instances in which the same habit of composition obtains; he will recognize the same pen. One he will find (chap. iv. 8—11) at the word *ascended*: "Wherefore he saith, When He *ascended* up on high, He led captivity captive, and gave gifts unto men. (Now that He *ascended*, what is it but that He also descended



first into the lower parts of the earth? He that descended is the same also that *ascended* up far above all heavens, that He might fill all things.) And He gave some apostles," &c.

The other appears (chap. v. 12—15) at the word *light*: "For it is a shame even to speak of those things which are done of them in secret: but all things that are reprov'd are made manifest by the *light*; (for whatsoever doth make manifest is *light*; wherefore he saith, Awake, thou that sleepest, and arise from the dead, and Christ shall give thee *light*;) see then that ye walk circumspectly."<sup>6</sup>

#### No. IV.

Although it does not appear to have ever been disputed that the Epistle before us was written by St. Paul, yet it is well known that a doubt has long been entertained concerning the persons to whom it was addressed. The question is

<sup>6</sup> [This illustration of St. Paul's manner becomes far more palpable and striking, if we begin the quotation at ver. 8, and write the whole continuously, remembering that the true reading in ver. 9 is not "the fruit of the Spirit," but the "fruit of *Light*." It is, in fact, very unfortunate that an error has occurred here in our Authorized Version, through imperfection of textual criticism.—H.]

founded partly in some ambiguity in the external evidence. Marcion, a heretic of the second century, as quoted by Tertullian, a father in the beginning of the third, calls it the Epistle to the Laodiceans. From what we know of Marcion, his judgment is little to be relied upon ; nor is it perfectly clear that Marcion was rightly understood by Tertullian. If, however, Marcion be brought to prove that some copies in his time gave ἐν Λαοδικείᾳ in the superscription, his testimony, if it be truly interpreted, is not diminished by his heresy ; for, as Grotius observes, "*cur in eâ re mentiretur nihil erat causæ,*" [*he had no motive to deceive in this.*] The name ἐν Ἐφέσῳ, in the first verse, upon which word singly depends the proof that the Epistle was written to the Ephesians, is not read in all the manuscripts now extant.<sup>7</sup> I admit, however, that the external evidence preponderates with a manifest excess on the side of the received reading. The objection therefore principally arises from the contents of the Epistle itself, which, in many

<sup>7</sup> [The words ἐν Ἐφέσῳ are not found in the Sinaitic MS., which thus affords strong evidence that this was a circular letter, addressed to the churches of Asia, and perhaps to some churches beyond the limits of "Asia : " and in reaching this position we find that the chief arguments against the authenticity of the Epistle to the Ephesians disappear. See the note at the end of this number, p. 225.—H.]

respects, militate with the supposition that it was written to the Church of Ephesus.

According to the history, St. Paul had passed two whole years at Ephesus (Acts xix. 10). And in this point, namely, of St. Paul having preached for a considerable length of time at Ephesus, the history is confirmed by the two Epistles to the Corinthians, and by the two Epistles to Timothy: "I will tarry at *Ephesus* until Pentecost," 1 Cor. xvi. 8. "We would not have you ignorant of our trouble which came to us in *Asia*," 2 Cor. i. 8; "As I besought thee to abide still at *Ephesus*, when I went into Macedonia," 1 Tim. i. 3. "And in how many things he ministered to me at *Ephesus*, thou knowest very well," 2 Tim. i. 18.<sup>s</sup> I adduce these testimonies, because, had it been a competition of credit between the history and the

<sup>s</sup> [This reference to the first and second Epistles to Timothy is quite in error, and is in contradiction to Paley's own view of the date of the Pastoral Epistles (see p. 295). It is a most curious oversight on the part of so shrewd a writer. The first Epistle to Timothy was written after St. Paul's deliverance from his first imprisonment; and the visit to Ephesus, implied in 1 Tim. i. 3, was subsequent to the writing of the Epistle, before us. The second Epistle to Timothy was written at a still later time; nor is it at all likely that the circumstance referred to in 2 Tim. i. 18 can have been contemporaneous with the occurrences named in 1 Cor. xvi. 8, and 2 Cor. i. 8.—H.]

Epistle, I should have thought myself bound to have preferred the Epistle. Now, every Epistle which St. Paul wrote to Churches, which he himself had founded, or which he had visited, abounds with references, and appeals to what had passed during the time that he was present among them ; whereas, there is not a text in the Epistle to the Ephesians, from which we can collect that he had ever been at Ephesus at all. The two Epistles to the Corinthians, the Epistle to the Galatians, the Epistle to the Philippians, and the two Epistles to the Thessalonians, are of this class ; and they are full of allusions to the Apostle's history, his reception, and his conduct, while amongst them ; the total want of which, in the Epistle before us, is very difficult to account for, if it was in truth written to the Church of Ephesus, in which city he had resided for so long a time. This is the first and strongest objection.

But further, the Epistle to the Colossians was addressed to a Church, in which St. Paul had never been. This we infer from the first verse of the second chapter ; " For I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh." There could be no propriety in thus joining the Colossians and

Laodiceans with those "who had not seen his face in the flesh," if they did not also belong to the same description.<sup>9</sup> Now, his address to the Colossians, whom he had not visited, is precisely the same as his address to the Christians, to whom he wrote in the Epistle, which we are now considering: "We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, *since we heard of your faith* in Christ Jesus, and of the love which ye have to all the saints," Col. i. 3, 4. Thus he speaks in the Epistle before us, as follows; "Wherefore I also, *after I heard of your faith* in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers" (i. 15, 16). The terms of this address are observable. The words "having *heard* of your faith and love," are the very words, we see, which he uses towards strangers; and it is not probable that he should employ the same in accosting a Church in which he had long exercised his ministry, and whose "faith and love" he must have personally known.<sup>1</sup> The Epistle

<sup>9</sup> Dr. Lardner contends against the validity of this conclusion; but, I think, without success.—Lardner, vol. xiv. p. 473, edit. 1757.

<sup>1</sup> Mr. Locke endeavours to avoid this difficulty by explaining "*their faith*, of which St. Paul had heard," to



to the Romans was written before St. Paul had been at Rome; and his address to them runs in the same strain with that just now quoted; "I thank my God, through Jesus Christ, for you all, that your faith is *spoken of* throughout the whole world," Rom. i. 8. Let us now see what was the form in which our Apostle was accustomed to introduce his Epistles, when he wrote to those with whom he was already acquainted. To the Corinthians it was this; "I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ," 1 Cor. i. 4. To the Philippians; "I thank my God upon every remembrance of you," Phil. i. 3. To the Thessalonians; "We give thanks to God always for you all, making mention of you in our prayers; remembering without ceasing your work of faith, and labour of love," 1 Thess. i. 3. To Timothy, "I thank God, whom I serve from my forefathers with pure conscience, that with-

mean the steadfastness of their persuasion that they were called into the kingdom of God, without subjection to the Mosaic institution. But this interpretation seems to me extremely hard, for, in the manner in which faith is here joined with love, in the expression, "your faith and love," it could not be meant to denote any particular tenet which distinguished one set of Christians from others; forasmuch as the expression describes the general virtues of the Christian profession. See Locke on this passage.

out ceasing I have remembrance of thee in my prayers night and day," 2 Tim. i. 3. In these quotations, it is usually his *remembrance*, and never his *hearing* of them, which he makes the subject of his thankfulness to God.

As great difficulties stand in the way of supposing the Epistle before us to have been written to the Church at Ephesus, so I think it probable that it is actually the Epistle to the Laodiceans, referred to in the fourth chapter of the Epistle to the Colossians.<sup>2</sup> The text which contains that reference is this; "When this Epistle is read among you, cause that it be read also in the church of the Laodiceans; and that ye likewise read the epistle from Laodicea" (iv. 16). The "Epistle *from* Laodicea" was an Epistle sent by St. Paul to that Church, and by them transmitted to Colosse. The two Churches were mutually to communicate the Epistles they had received. This is the way in which the

<sup>2</sup> [Concerning the spurious "Epistle to the Laodiceans," see Professor Lightfoot's Commentary on the Colossians, as referred to above, p. 13. The same writer, commenting on Coloss. iv. 16, says, "There are good reasons for the belief that St. Paul here alludes to the so-called Epistle to the Ephesians, which was in fact a circular letter addressed to the principal churches of proconsular Asia. . . . Tychicus was obliged to pass through Laodicea on his way to Colossæ, and would leave a copy there, before the Colossian letter was delivered," p. 310.—H.]

direction is explained by the greater part of commentators, and is the most probable sense that can be given to it. It is also probable that the Epistle alluded to was an Epistle which had been received by the Church of Laodicea *late*ly. It appears then, with a considerable degree of evidence, that there existed an Epistle of St. Paul's nearly of the same date with the Epistle to the Colossians, and an Epistle directed to a Church (for such the Church of Laodicea was) in which St. Paul had never been. What has been observed concerning the Epistle before us, shows that it answers perfectly to that character.

Nor does the mistake seem very difficult to account for. Whoever inspects the map of Asia Minor will see, that a person proceeding from Rome to Laodicea would probably land at Ephesus, as the nearest frequented sea-port in that direction. Might not Tychicus, then, in passing through Ephesus, communicate to the Christians of that place the letter, with which he was charged? And might not copies of that letter be multiplied and preserved at Ephesus? Might not some of the copies drop the words of designation ἐν τῇ Λαοδικείᾳ,<sup>3</sup> which it was of

<sup>3</sup> And it is remarkable that there seem to have been some ancient copies without the words of designation,

~~No~~ consequence to an Ephesian to retain?  
~~Might~~ not copies of the letter come out into the  
~~Christian~~ Church at large from Ephesus; and  
~~Might~~ not this give occasion to a belief that the  
~~Letter~~ was written to that Church? And, lastly,  
~~Might~~ not this belief produce the error which  
~~we~~ suppose to have crept into the inscrip-  
~~tion~~?

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No. V.

As our Epistle purports to have been written during St. Paul's imprisonment at Rome,

either the words *in Ephesus*, or the words *in Laodicea*. St. Basil, a writer of the fourth century, speaking of the present Epistle, has this very singular passage: "And writing to the Ephesians, as truly united to Him who is, through knowledge, he (Paul) calleth them in a peculiar sense *such who are*; saying, *to the saints who are, and (or even) the faithful in Christ Jesus*; for so those before us have transmitted it, and we have found it in ancient copies." Dr. Mill interprets (and, notwithstanding some objections that have been made to him, in my opinion rightly interprets) these words of Basil, as declaring that this father had seen certain copies of the Epistle in which the words "in Ephesus" were wanting. And the passage, I think, must be considered as Basil's fanciful way of explaining what was really a corrupt and defective reading; for I do not believe it possible that the author of the Epistle could have originally written *ἀγίοις τοῖς οὖσιν*, without any name of place to follow it.

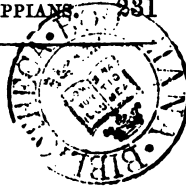
which lies beyond the period to which the Acts of the Apostles brings up his history ; and as we have seen and acknowledged that the Epistle contains no reference to any transaction at Ephesus during the Apostle's residence in that city, we cannot expect that it should supply many marks of agreement with the narrative. One coincidence however occurs, and a coincidence of that minute and less obvious kind, which, as hath been repeatedly observed, is of all others the most to be relied upon.

Chap. vi. 19, 20, we read : " Praying for me, that I may open my mouth boldly, to make known the mystery of the gospel, for which I am an ambassador in bonds." "*In bonds*," ἐν ἀλύσει, in a *chain*. In Acts xxviii. we are informed, that Paul, after his arrival at Rome, was suffered to dwell by himself with a soldier that kept him. Dr. Lardner has shown that this mode of custody was in use among the Romans, and that whenever it was adopted the prisoner was bound to the soldier by a single chain ; in reference to which, St. Paul, in the twentieth verse of this chapter, tells the Jews, whom he had assembled, " For this cause therefore have I called for you to see you, and to speak with you, because that for the hope of Israel I am bound *with this chain*," τὴν ἄλυσιν ταύτην περι-

κείμαι. It is in exact conformity therefore with the truth of St. Paul's situation at the time, that he declares of himself in the Epistle, *πρεσβεύω ἐν ἀλύσει*. And the exactness is the more remarkable, as *ἄλυσις* (a chain) is nowhere used in the singular number to express any other kind of custody. When the prisoner's hands or feet were bound together, the word was *δεσμοὶ* (bonds), as in Acts xxvi., where Paul replies to Agrippa, "I would to God that not only thou, but also all that hear me this day, were both almost, and altogether such as I am, except *these bonds*," *παρεκτὸς τῶν δεσμῶν τούτων*. When the prisoner was confined between two soldiers, as in the case of Peter (Acts xii. 6), two chains were employed; and it is said, upon his miraculous deliverance, that the "chains" (*ἀλύσεις*, in the plural) "fell from his hands." *Δεσμός* the noun and *δέομαι* the verb, being general terms, were applicable to this in common with any other species of personal coercion; but *ἄλυσις*, in the single number, to none but this.

If it can be suspected that the writer of the present Epistle, who, in no other particular, appears to have availed himself of the information concerning St. Paul delivered in the Acts, had, in this verse, borrowed the word which he read

in that book, and had adapted his expression to what he found there recorded of St. Paul's treatment at Rome; in short, that the coincidence here noted was effected by craft and design; I think it a strong reply, to remark, that, in the parallel passage of the Epistle to the Colossians, the same allusion is not preserved: the words there are, "praying also for us, that God would open unto us a door of utterance to speak the mystery of Christ, for which *I am also in bonds*," δι' ὃ καὶ δίδεμαι. After what has been shown in a preceeding number, there can be little doubt but that these two Epistles were written by the same person. If the writer, therefore, sought for, and fraudulently inserted, the correspondency into one Epistle, why did he not do it in the other? A real prisoner might use either general words, which comprehended this among many other modes of custody; or might use appropriate words which specified this, and distinguished it from any other mode. It would be accidental which form of expression he fell upon. But an impostor, who had the art, in one place, to employ the appropriate term for the purpose of fraud, would have used it in both places.



## CHAPTER VII.

## THE EPISTLE TO THE PHILIPPIANS.

## No. I.

WHEN a transaction is referred to in such a manner, as that the reference is easily and immediately understood by those who are beforehand, or from other quarters, acquainted with the fact, but is obscure, or imperfect, or requires investigation, or a comparison of different parts, in order to be made clear to other readers, the transaction so referred to is probably real; because, had it been fictitious, the writer would have set forth his story more fully and plainly, not merely as conscious of the fiction, but as conscious that his readers could have no other knowledge of the subject of his allusion than from the information of which he put them in possession.

The account of Epaphroditus, in the Epistle



to the Philippians, of his journey to Rome, and of the business which brought him thither, is the article to which I mean to apply this observation. There are three passages in the Epistle, which relate to this subject.<sup>1</sup> The first, chap. i. 7, "Even as it is meet for me to think this of you all, because I have you in my heart; inasmuch as both in my bonds, and in the defence and confirmation of the gospel, ye all are *συγκοινωνοί μου τῆς χάριτος*, joint contributors to the gift which I have received."<sup>2</sup> Nothing

<sup>1</sup> [This is a good instance of Paley's method of tracing undesigned coincidences *within* the document which he is examining. He is not here comparing an Epistle with the Acts of the Apostles, or one Epistle with another, but simply taking one Epistle and comparing its parts, with a view to see how they hang honestly and without contrivance together.—H.]

<sup>2</sup> Pearce, I believe, was the first commentator who gave this sense to the expression; and I believe also, that his exposition is now generally assented to. He interprets in the same sense the phrase in the fifth verse, which our translation renders, "your fellowship in the gospel;" but which in the original is not *κοινωνία τοῦ εὐαγγελίου*, or, *κοινωνία ἐν τῷ εὐαγγελίῳ*; but *κοινωνία εἰς τὸ εὐαγγέλιον*.\*

\* [Bishop Pearce: "Comm. on the Evangelists and the Acts." It must, however, be admitted that more mature thought, represented in the later commentators, assigns a *spiritual* sense to the word *χάρις* in ver. 7, and also to the phrase *κοινωνία εἰς τὸ εὐαγγέλιον* in ver. 5, though in this earlier passage the expression of

more is said in this place. In the latter part of the second chapter, and at the distance of half the Epistle from the last quotation, the subject appears again: "Yet I suppose it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and *he that ministered to my wants* : for he longed after you all, and was full of heaviness, because that ye had heard that he had been sick : for indeed he was sick nigh unto death ; but God had mercy on him ; and not on him only, but on me also, lest I should have sorrow upon sorrow. I sent him therefore the more carefully, that, when ye see him again, ye may rejoice, and that I may be the less sorrowful. Receive him therefore in the Lord with all gladness ; and hold such in reputation : because for the work of Christ he was nigh unto death, not regarding his life, *to supply your lack of service toward me*" (ii. 25—30). The matter is here dropped, and no further mention made of it till it is taken up near the conclusion of the Epistle as follows : "But I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again ;

Christian sympathy by almsgiving may very properly be included. See Professor Lightfoot "on the Philippians," pp. 81 and 83.—H.]

wherein ye were also careful, but ye lacked opportunity: not that I speak in respect of want; for I have learned, in whatsoever state I am, therewith to be content. I know both how to be abased, and I know how to abound; everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need. I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Now ye, Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only: for even in Thessalonica ye sent once and again unto my necessity: not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound; I am full, having received of Epaphroditus the things which were sent from you" (iv. 10—18). To the Philippian reader, who knew that contributions were wont to be made in that Church for the Apostle's subsistence and relief, that the supply which they were accustomed to send to him had been delayed by the want of opportunity, that Epaphroditus had undertaken the charge of conveying their liberality to the hands of the

Apostle, that he had acquitted himself of this commission at the peril of his life, by hastening to Rome under the oppression of a grievous sickness; to a reader who knew all this beforehand, every line in the above quotations would be plain and clear. But how is it with a stranger? The knowledge of these several particulars is necessary to the perception and explanation of the references; yet that knowledge must be gathered from a comparison of passages lying at a great distance from one another. Texts must be interpreted by texts long subsequent to them; which necessarily produces embarrassment and suspense. The passage quoted from the beginning of the Epistle contains an acknowledgment on the part of the Apostle, of the liberality which the Philippians had exercised towards him; but the allusion is so general and indeterminate, that had nothing more been said in the sequel of the Epistle, it would hardly have been applied to this occasion at all. In the second quotation, Epaphroditus is declared to have "ministered to the Apostle's wants," and "to have supplied their lack of service towards him:" but *how*, that is, at whose expense, or from what fund, he "ministered," or what was the "lack of service" which he supplied, are left very much unexplained,

till we arrive at the third quotation, where we find that Epaphroditus ministered to St. Paul's wants, only by conveying to his hands the contributions of the Philippians; "I am full, having received of Epaphroditus the things which were sent from you;" and that "the lack of service which he supplied" was a delay or interruption of their accustomed bounty, occasioned by the want of opportunity; "I rejoiced in the Lord greatly, that now at the last your care of me hath flourished again; wherein ye were also careful, but ye lacked opportunity." The affair at length comes out clear; but it comes out by piecemeal. The clearness is the result of the reciprocal illustration of divided texts. Should any one choose therefore to insinuate, that this whole story of Epaphroditus, of his journey, his errand, his sickness, or even his existence, might, for what we know, have no other foundation than in the invention of the forger of the Epistle; I answer, that a forger would have set forth his story connectedly, and also more fully and more perspicuously. If the Epistle be authentic, and the transaction real, then everything which is said concerning Epaphroditus and his commission, would be clear to those into whose hands the Epistle was expected to come. Considering the Philippians

as his readers, a person might naturally write upon the subject, as the author of the Epistle has written; but there is no supposition of forgery with which it will suit.

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No. II.

The history of Epaphroditus supplies another observation: "Indeed he was sick, nigh unto death; but God had mercy on him, and not on him only, but on me also, lest I should have sorrow upon sorrow." In this passage, no intimation is given that Epaphroditus' recovery was miraculous. It is plainly, I think, spoken of as a natural event. This instance, together with one in the second Epistle to Timothy ("Trophimus have I left at Miletum sick"), affords a proof that the power of performing cures, and, by parity of reason, of working other miracles, was a power which only visited the Apostles occasionally, and did not at all depend upon their own will. Paul undoubtedly would have healed Epaphroditus if he could. Nor, if the power of working cures had awaited his disposal, would he have left his fellow-traveller at Miletus sick. This, I think, is a fair observation upon the instances adduced;

but it is not the observation I am concerned to make. It is more for the purpose of my argument to remark, that forgery, upon such an occasion, would not have spared a miracle; much less would it have introduced St. Paul professing the utmost anxiety for the safety of his friend, yet acknowledging himself unable to help him: which he does almost expressly, in the case of Trophimus, for he "left him sick;" and virtually in the passage before us, in which he felicitates himself upon the recovery of Epaphroditus, in terms which almost exclude the supposition of any supernatural means being employed to effect it. This is a reserve which nothing but truth would have imposed.

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### No. III.

Chap. iv. 15, 16: "Now ye, Philippians, know also, that in the beginning of the gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only: for even in Thessalonica ye sent once and again unto my necessity."

It will be necessary to state the Greek of this

passage, because our translation does not, I think, give the sense of it accurately.

Οἴδατε δὲ καὶ ὑμεῖς, Φιλιππηῖοι, ὅτι ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, οὐδεμία μοι ἐκκλησία ἐκοινώνησεν εἰς λόγον δόσεως καὶ λήψεως, εἰ μὴ ὑμεῖς μόνοι, ὅτι καὶ ἐν Θεσσαλονίκῃ καὶ ἅπαξ καὶ δις εἰς τὴν χρεῖαν μοι ἐπέμψατε.

The reader will please to direct his attention to the corresponding particles ὅτι and ὅτι καί, which connect the words ἐν ἀρχῇ τοῦ εὐαγγελίου, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, with the words ἐν Θεσσαλονίκῃ, and denote, as I interpret the passage, two distinct donations, or rather donations at two distinct periods, one at Thessalonica, ἅπαξ καὶ δις, the other *after* his departure from Macedonia, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας.<sup>3</sup> I would render the passage, so as to mark these different periods, thus: "Now ye, Philippians,

<sup>3</sup> Luke ii. 15: Καὶ ἐγένετο, ὡς ἀπῆλθον ἀπ' αὐτῶν εἰς τὸν οὐρανὸν οἱ ἄγγελοι, "as the angels were gone away," that is, *after* their departure, οἱ ποιμένες εἶπον πρὸς ἀλλήλους. Matt. xii. 43: "Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου," "when the unclean spirit is gone," that is, *after* his departure, διέρχεται. John xiii. 30: "Ὅτε ἐξῆλθε (Ἰούδας)" "when he was gone," that is, *after* his departure, λέγει Ἰησοῦς. Acts x. 7: ὡς δὲ ἀπῆλθεν ὁ ἄγγελος ὁ λαλῶν τῷ Κορνηλίῳ; "and when the angel which spake unto him was departed," that is, *after* his departure, φωνήσας δύο τῶν οἰκετῶν, &c.



know also that in the beginning of the gospel, when I was departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only; and that also in Thessalonica ye sent once and again unto my necessity." Now with this exposition of the passage compare 2 Cor. xi. 8, 9: "I robbed other churches, taking wages of them to do you service: and when I was present with you and wanted, I was chargeable to no man; for that which was lacking to me the brethren which came from Macedonia supplied."

It appears from St. Paul's history, as related in the Acts of the Apostles, that upon leaving Macedonia he passed, after a very short stay at Athens, into Achaia. It appears, secondly, from the quotation out of the Epistle to the Corinthians, that in Achaia he accepted no pecuniary assistance from the converts of that country; but that he drew a supply for his wants from the Macedonian Christians.<sup>4</sup> Agree-

<sup>4</sup> [It ought to be noted here, as a collateral and corroborating fact, that he worked with his own hands, both at Corinth, to which place he went on leaving Macedonia, and also at Thessalonica, which he took in his way from Philippi. See Acts xviii. 3, and 1 Cor. iv. 12, with 1 Thess. ii. 9, and 2 Thess. iii. 8, 9. This brings out all the more clearly into view the *isolated* fact of his receiving help from Philippi. —H.]

ably whereunto it appears, in the third place, from the text which is the subject of the present number, that the brethren in Philippi, a city of Macedonia, had followed him with their munificence, ὅτε ἐξῆλθον ἀπὸ Μακεδονίας, when he was departed from Macedonia, that is, when he was *come into Achaia*.

The passage under consideration affords another circumstance of agreement deserving of our notice. The gift alluded to in the Epistle to the Philippians is stated to have been made "in the beginning of the gospel." This phrase is most naturally explained to signify the first preaching of the gospel in these parts; namely, on that side of the Ægean sea. The succours referred to in the Epistle to the Corinthians, as received from Macedonia, are stated to have been received by him upon his first visit to the peninsula of Greece. The dates therefore assigned to the donation in the two Epistles agree; yet is the date in one ascertained very incidentally, namely, by the considerations which fix the date of the Epistle itself; and in the other, by an expression ("the beginning of the gospel") much too general to have been used, if the text had been penned with any view to the correspondency we are remarking.

Further, the phrase, "in the *beginning* of the gospel," raises an idea in the reader's mind, that the gospel had been preached there more than once. The writer would hardly have called the visit to which he refers the "beginning of the gospel," if he had not also visited them in some other stage of it. The fact corresponds with this idea. If we consult the sixteenth and twentieth chapters of the Acts, we shall find that St. Paul, before his imprisonment at Rome, during which this Epistle purports to have been written, had been *twice* in Macedonia, and each time at Philippi.

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#### No. IV.

That Timothy had been along with St. Paul at Philippi is a fact which seems to be implied in this Epistle twice. First, he joins in the salutation with which the Epistle opens, "Paul and Timotheus, the servants of Jesus Christ, to all the saints in Christ Jesus which are at Philippi." Secondly, and more directly, the point is inferred from what is said concerning him, chap. ii. 19—22: "But I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know

your state; for I have no man likeminded, who will naturally care for your state; for all seek their own, not the things which are Jesus Christ's: but *ye know the proof of him*, that as a son with the father, he hath served with me in the gospel." Had Timothy's presence with St. Paul at Philippi, when he preached the gospel there, been expressly remarked in the Acts of the Apostles, this quotation might be thought to contain a contrived adaptation to the history; although, even in that case, the averment, or rather the allusion in the Epistle, is too oblique to afford much room for such suspicion. But the truth is, that in the history of St. Paul's transactions at Philippi, which occupies the greatest part of the sixteenth chapter of the Acts, no mention is made of Timothy at all. What appears concerning Timothy in the history, so far as relates to the present subject, is this: "When Paul came to Derbe and Lystra, behold a certain disciple was there named Timotheus; him Paul would have to go forth with him." The narrative then proceeds with the account of St. Paul's progress through various provinces of the Lesser Asia, till it brings him down to Troas. At Troas he was warned in a vision to pass over into Macedonia. In obedience to which he

crossed the *Ægean* sea to *Samothracia*, the next day to *Neapolis*, and from thence to *Philippi*. His preaching, miracles, and persecutions at *Philippi* follow next; after which Paul and his company, when they had passed through *Amphipolis* and *Apollonia*, came to *Thessalonica*, and from *Thessalonica* to *Berea*. From *Berea* the brethren sent away Paul; "but *Silas* and *Timotheus* abode there still." The itinerary, of which the above is an abstract, is undoubtedly sufficient to support an inference that Timothy was along with St. Paul at *Philippi*. We find them setting out together upon this progress from *Derbe*, in *Lycaonia*; we find them together, near the conclusion of it, at *Berea*, in *Macedonia*. It is highly probable, therefore, that they came together to *Philippi*, through which their route between these two places lay. If this be thought probable, it is sufficient. For what I wish to be observed is, that in comparing, upon this subject, the Epistle with the history, we do not find a recital in one place of what is related in another; but that we find, what is much more to be relied upon, an oblique allusion to an implied fact.<sup>5</sup>

<sup>5</sup> [This argument concerning Timothy may be continued and strengthened by taking in the third missionary journey in addition to the second. The Epistle was written after

## No. V.

Our Epistle purports to have been written near the conclusion of St. Paul's imprisonment at Rome, and after a residence in that city of considerable duration.<sup>6</sup> These circumstances are made out by different intimations, and the intimations upon the subject preserve among themselves a just consistency, and a consistency certainly unmeditated. First, the Apostle had already been a prisoner at Rome so long, as that the reputation of his bonds, and of his constancy under them, had contributed to advance the success of the gospel: "But I would ye should understand, brethren, that the things which happened unto me have fallen out rather unto the furtherance of the gospel; so that my bonds

that third missionary journey; and that journey had given the Philippians a further opportunity of knowing Timothy, while yet this circumstance is not directly mentioned in the Acts. Indirectly we can infer that he was there (see Acts xx. 21 and xxi. 4, 5, 6) on both the outward and the return routes: but there is no such explicit statement of this as could have suggested the passage before us in the Epistle to the Philippians.—H.]

<sup>6</sup> [The Epistle to the Philippians was sent from Rome at a different time from those to the Ephesians, Colossians, and Philemon, and by a different messenger: and the reasons are very weighty for believing that the date of this Epistle was *later* than that of the other three.—H.]

in Christ are manifest in all the palace, and in all other places; and many of the brethren in the Lord waxing confident by my bonds, are much more bold to speak the word without fear." Secondly, the account given of Epaphroditus imports, that St. Paul, when he wrote the Epistle, had been in Rome a considerable time: "He longed after you all, and was full of heaviness, because that ye had heard that he had been sick." Epaphroditus was with St. Paul at Rome. He had been sick. The Philippians had heard of his sickness, and he again had received an account how much they had been affected by the intelligence. The passing and repassing of these advices must necessarily have occupied a large portion of time, and must have all taken place during St. Paul's residence at Rome. Thirdly, after a residence at Rome thus proved to have been of considerable duration, he now regards the decision of his fate as nigh at hand. He contemplates either alternative, that of his deliverance (ii. 23), "Him therefore (Timothy) I hope to send *presently*, so soon as I shall see how it will go with me; but I trust in the Lord that I also myself shall come shortly;—" that of his condemnation (ver. 17), "Yea, and if I be offered upon the sacrifice and

7 'Αλλ' εἰ καὶ σπένδομαι ἐπὶ τῇ θυσίᾳ τῆς πίστεως ὑμῶν, "

service of your faith, I joy and rejoice with you all." This consistency is material, if the consideration of it be confined to the Epistle. It is farther material, as it agrees, with respect to the duration of St. Paul's first imprisonment at Rome, with the account delivered in the Acts, which, having brought the Apostle to Rome, closes the history by telling us "that he dwelt there *two whole years* in his own hired house."

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#### No. VI.

Chap. i. 23: "For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better."


With this compare 2 Cor. v. 8: "We are confident, and willing rather to be absent from the body, and to be present with the Lord."

The sameness of sentiment in these two quotations is obvious. I rely, however, not so much upon that, as upon the similitude in the train of thought which in each Epistle leads up to this sentiment, and upon the suitableness of that train of thought to the circumstances under which the Epistles purport to have been written.

my blood be poured out as a libation upon the sacrifice of your faith."



This, I conceive, bespeaks the production of the same mind, and of a mind operating upon real circumstances. The sentiment is in both places preceded by the contemplation of imminent personal danger. To the Philippians he writes, in the twentieth verse of this chapter, "According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, *so now also*, Christ shall be magnified in my body, whether it be by life or by death." To the Corinthians, "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus" (2 Cor. iv. 8—10). This train of reflection is continued to the place from whence the words which we compare are taken. The two Epistles, though written at different times, from different places, and to different Churches, were both written under circumstances which would naturally recall to the author's mind the precarious condition of his life, and the perils which constantly awaited him. When the Epistle to the Philippians was written, the author was a prisoner at Rome, expecting his trial. When the Second Epistle to the Corinthians was written, he had lately escaped a danger in which he had given



himself over for lost. The Epistle opens with a recollection of this subject, and the impression accompanied the writer's thoughts throughout.

I know that nothing is easier than to transplant into a forged epistle a sentiment or expression which is found in a true one; or, supposing both Epistles to be forged by the same hand, to insert the same sentiment or expression in both. But the difficulty is to introduce it in just and close connexion with the train of thought going before, and with a train of thought apparently generated by the circumstances under which the Epistle is written. In two Epistles purporting to be written on different occasions, and in different periods of the author's history, this propriety would not easily be managed.

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## No. VII.

Chap. i. 29, 30; ii. 1, 2: "For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which *ye saw in me*, and now hear to be in me. If there be, therefore, any consolation in Christ, if any comfort of

love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be likeminded, having the same love, being of one accord, of one mind."

With this compare Acts xvi. 22—24: "And the multitude (at Philippi) rose up against them (Paul and Silas); and the magistrates rent off their clothes, and commanded to beat them; and when they had laid many stripes upon them, they cast them into prison, charging the jailor to keep them safely; who, having received such a charge, thrust them into the inner prison, and made their feet fast in the stocks."

The passage in the Epistle is very remarkable. I know not an example in any writing of a juster pathos, or which more truly represents the workings of a warm and affectionate mind, than what is exhibited in the quotation before us.<sup>8</sup> The Apostle reminds his Philippians of their being joined with himself in the endurance of persecution for the sake of Christ. He conjures them, by the ties of their common profession and their common sufferings, to "fulfil his joy;" to complete, by the unity of their faith, and by their mutual love, that joy with which

<sup>8</sup> The original is very spirited. Εἴ τις οὖν παράκλησις ἐν Χριστῷ, εἴ τι παραμύθιον ἀγάπης, εἴ τις κοινωνία Πνεύματος, εἴ τινα σπλάγχνα καὶ οἰκτιρμοί, πληρώσατέ μου τὴν χαρὰν.

the instances he had received of their zeal and attachment had inspired his breast.<sup>9</sup> Now if this was the real effusion of St. Paul's mind, of which it bears the strongest internal character, then we have in the words "the same conflict which ye saw in me," an authentic confirmation of so much of the Apostle's history in the Acts as relates to his transactions at Philippi, and through that of the intelligence and general fidelity of the historian.

<sup>9</sup> [This again is an instance of the subjective feeling of the Apostle coming to view quite naturally and undesignedly. For a kindred instance in another Epistle, but relating to this same place, see 1 Thess. ii. 2: "We suffered before, and were shamefully treated, as ye know, at Philippi." Of that passage, too, it is to be remarked that it fits its context quite easily, and rises naturally out of it. —H.]

## CHAPTER VIII.

THE EPISTLE TO THE COLOSSIANS.

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## No. I.

THERE is a circumstance of conformity between St. Paul's history and his letters, especially those which were written during his first imprisonment at Rome, and more especially the Epistles to the Colossians and Ephesians, which, being too close to be accounted for from accident, yet too indirect and latent to be imputed to design, cannot easily be resolved into any other original than truth. Which circumstance is this, that St. Paul in these Epistles attributes his imprisonment not to his preaching of Christianity, but to his asserting the right of the Gentiles to be admitted into it without conforming themselves to the Jewish law.

This was the doctrine to which he considered

himself as a martyr. Thus in the Epistle before us (i. 24), (I Paul) "who now rejoice in my sufferings for you"—"*for you*," that is, for those whom he had never seen; for a few verses afterwards he adds, "I would that ye knew what great conflict I have for you, and for them in Laodicea, and for as many as have not seen my face in the flesh." His sufferings therefore were for *them*, in their general capacity of Gentile Christians, agreeably to what he explicitly declares in his Epistle to the Ephesians (iii. 1), "For this cause, I Paul, the prisoner of Jesus Christ *for you Gentiles*." Again in the Epistle now under consideration (iv. 3), "Withal praying also for us, that God would open unto us a door of utterance to speak the *mystery* of Christ, for which I am also in bonds." What that "mystery of Christ"<sup>1</sup> was, the Epistle to the Ephesians distinctly informs us (iii. 4—6); "whereby when ye read ye may understand my knowledge in the *mystery of Christ*, which in other ages was not made known unto the sons of men, as it is now revealed unto His holy Apostles and Prophets by the Spirit; *that the Gentiles should be fellow-heirs, and of the same body, and partakers of His*

<sup>1</sup> [See note above (p. 206) on St. Paul's use of the word "mystery."—H.]

*promise in Christ by the gospel.*" This, therefore, was the *confession* for which he declares himself to be in bonds.

Now let us inquire how the occasion of St. Paul's imprisonment is represented in the history. The Apostle had not long returned to Jerusalem from his second visit into Greece, when an uproar was excited in that city by the clamour of certain Asiatic Jews, who, "having seen Paul in the temple, stirred up all the people, and laid hands on him." The charge advanced against him was, that "he taught all men everywhere against the people, and the law, and this place; and further, brought Greeks also into the temple, and polluted that holy place." The former part of the charge seems to point at the doctrine, which he maintained, of the admission of the Gentiles, under the new dispensation, to an indiscriminate participation of God's favour with the Jews. But what follows makes the matter clear. When, by the interference of the chief captain, Paul had been rescued out of the hands of the populace, and was permitted to address the multitude who had followed him to the stairs of the castle, he delivered a brief account of his birth, of the early course of his life, of his miraculous con-

version;<sup>2</sup> and is proceeding in his narrative, until he comes to describe a vision which was presented to him, as he was praying in the temple; and which bade him depart out of Jerusalem, "for I will send thee far hence *unto the Gentiles.*" Acts xxii. 21. "They gave him audience," says the historian, "*unto this word*"; and then lifted up their voices, and said, Away with such a fellow from the earth." Nothing can show more strongly than this account does, what was the offence which drew down upon St. Paul the vengeance of his countrymen. His mission to the Gentiles, and his open avowal of that mission, was the intolerable part of the Apostle's crime.

But although the real motive of the prosecution appears to have been the Apostle's conduct towards the Gentiles; yet, when his accusers came before a Roman magistrate, a charge was to be framed of a more legal form. The profanation of the temple was the article they chose to rely upon. This, therefore, became the immediate subject of Tertullus' oration before Felix, and of Paul's defence. But that he all along considered his ministry among the *Gentiles* as the actual

<sup>2</sup> [See APPENDIX II. on the three accounts of St. Paul's Conversion.—H.]



source of the enmity that had been exercised against him, and in particular as the cause of the insurrection in which his person had been seized, is apparent from the conclusion of his discourse before Agrippa (Acts xxvi.) : " I have appeared unto thee," says he, describing what passed upon his journey to Damascus, " for this purpose, to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee ; delivering thee from the people, and from *the Gentiles, unto whom now I send thee*, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision ; but showed first unto them of Damascus, and of Jerusalem, and throughout all the coasts of Judea, and then to *the Gentiles*, that they should repent and turn to God, and do works meet for repentance. *For these causes* the Jews caught me in the temple, and went about to kill me." The seizing, therefore, of St. Paul's person, from which he was never discharged until his final liberation at Rome, and of which, therefore, his imprisonment at Rome was the

continuation and effect, was not in consequence of any general persecution set on foot against Christianity; nor did it befall him simply as professing or teaching Christ's religion, which James and the elders at Jerusalem did as well as he (and yet for anything that appears remained at that time unmolested); but it was distinctly and specially brought upon him by his activity in preaching to the Gentiles, and by his boldly placing them upon a level with the once-favoured and still self-flattered posterity of Abraham. How well St. Paul's letters, purporting to be written during this imprisonment, agree with this account of its cause and origin, we have already seen.

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## No. II.

Chap. iv. 10, 11: "Aristarchus my fellow-prisoner saluteth you, and Marcus, sister's son to Barnabas, (touching whom ye received commandments; if he come unto you, receive him;) and Jesus, which is called Justus, who are of the circumcision."

We find Aristarchus as a companion of our Apostle in Acts xix. 29: "And the whole city (of Ephesus) was filled with confusion; and having

...with Gaius and *Aristarchus*, men of Macedonia, *Paul's companions in travel*, they rushed with one accord into the theatre." And we find him upon his journey with St. Paul to Rome, in chap. xxvii. 1, 2: "And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band; and, entering into a ship of Adramyttium, we launched, meaning to sail by the coasts of Asia; one *Aristarchus*,<sup>3</sup> a *Macedonian of Thessalonica, being with us*." But might not the author of the Epistle have consulted the history; and, observing that the historian had brought Aristarchus along with Paul to Rome, might he not for that reason, and without any other foundation, have put down his name among the salutations of an Epistle, purporting to be written by the Apostle from that place? I allow so much of possibility to this objection, that I should not have proposed this in the number of coincidences clearly undesigned, had Aristarchus stood alone. The observation that strikes me in

<sup>3</sup> [It is difficult to understand why our Translators should have written "*one Aristarchus*," as if this companion of the Apostle had never been heard of before and never would be mentioned again. The mistake, however, is unfortunate, because it tends to obscure a personal identity which involves an undesigned coincidence.—H.]

reading the passage is, that together with Aristarchus, whose journey to Rome we trace in the history, are joined Marcus and Justus, of whose coming to Rome the history says nothing. Aristarchus alone appears in the history, and Aristarchus alone would have appeared in the Epistle, if the author had regulated himself by that conformity. Or if you take it the other way; if you suppose the history to have been made out of the Epistle, why the journey of Aristarchus to Rome should be recorded, and not that of Marcus and Justus, if the groundwork of the narrative was the appearance of Aristarchus' name in the Epistle, seems to be unaccountable.

“Marcus, *sister's son* to Barnabas.” Does not this hint account for Barnabas' adherence to Mark in the contest that arose with our Apostle concerning him? “And some days after Paul said unto Barnabas, Let us go again and visit our brethren in every city where we have preached the word of the Lord, and see how they do: and *Barnabas determined to take with them John, whose surname was Mark*; but Paul thought not good to take him with them, who departed from them from Pamphylia, and went not with them to the work; and the contention was so sharp between them, that they departed

asunder one from the other; and so Barnabas took Mark and sailed unto Cyprus." Acts xv. 36—39. The history which records the dispute has not preserved the circumstance of Mark's relationship to Barnabas. It is nowhere noticed but in the text before us. As far, therefore, as it applies, the application is certainly undesigned.

"*Sister's son to Barnabas.*" This woman, the mother of Mark, and the sister of Barnabas,<sup>4</sup> was, as might be expected, a person of some eminence among the Christians of Jerusalem. It so happens that we hear of her in the history. When Peter was delivered from prison, "he came to the house of *Mary the mother of John, whose surname was Mark*; where many were gathered together praying." Acts xii. 12. There is somewhat of coincidence in this; somewhat bespeaking real transactions among real persons.

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### No. III.

The following coincidence, though it bear the

<sup>4</sup> [This precise interpretation of ἀνεψιός, which makes Mark to be the son of a *sister* of Barnabas, cannot be sustained; and, this being given up, the slight argument contained in this concluding paragraph breaks down. The general argument, however, depending on Mark's *near relationship* to Barnabas, remains.—H.]

appearance of great nicety and refinement, ought not, perhaps, to be deemed imaginary. In the salutations with which this, like most of St. Paul's Epistles, concludes, we have "Aristarchus, and Marcus, and Jesus, which is called Justus, *who are of the circumcision*" (iv. 10, 11). Then follow also "Epaphras, Luke the beloved physician, and Demas." Now as this description, "who are of the circumcision," is added after the three first names, it is inferred, not without great appearance of probability, that the rest, among whom is Luke, were not of the circumcision. Now can we discover any expression in the Acts of the Apostles, which ascertains whether the author of the book was a Jew or not? If we can discover that he was not a Jew, we fix a circumstance in his character, which coincides with what is here, indirectly indeed, but not very uncertainly, intimated concerning Luke; and we so far confirm both the testimony of the primitive Church, that the Acts of the Apostles was written by St. Luke, and the general reality of the persons and circumstances brought together in this Epistle. The text in the Acts, which has been construed to show that the writer was not a Jew, is in chap. i. 19, where, in describing the field which had been purchased with the reward of Judas'

iniquity, it is said, "that it was known unto all the dwellers at Jerusalem; insomuch as that field is called, in *their* proper tongue, Aceldama, that is to say, the field of blood." These words are by most commentators taken to be the words and observation of the historian, and not a part of St. Peter's speech, in the midst of which they are found. If this be admitted, then it is argued that the expression, "in *their* proper tongue," would not have been used by a Jew, but is suitable to the pen of a Gentile writing concerning Jews.<sup>5</sup> The reader will judge of the probability of this conclusion, and we urge the coincidence no further than that probability extends. The coincidence, if it be one, is so remote from all possibility of design, that nothing need be added to satisfy the reader upon that part of the argument.<sup>6</sup>

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#### No. IV.

Chap. iv. 9: "With Onesimus, a faithful and beloved brother, *who is one of you.*"

<sup>5</sup> Vide Benson's Dissertation, vol. i. p. 318 of his works, Ed. 1756.

<sup>6</sup> [This is only a fragment of the illustration which this treatise might receive from coincidences connected with St. Luke. See APPENDIX IV. on this subject.—H.]

Observe how it may be made out that Onesimus was a Colossian. Turn to the Epistle to Philemon, and you will find that Onesimus was the servant or slave of Philemon. The question therefore will be to what city Philemon belonged. In the Epistle addressed to him this is not declared. It appears only that he was of the same place, whatever that place was, with an eminent Christian named Archippus. "Paul, a prisoner of Jesus Christ, and Timothy our brother, unto Philemon our dearly beloved and fellow-labourer; and to our beloved Apphia, and *Archippus* our fellow-soldier, and to the church in thy house." Now turn back to the Epistle to the Colossians, and you will find Archippus saluted by name among the Christians of that Church. "Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it" (iv. 17). The necessary result is, that Onesimus also was of the same city, agreeably to what is said of him, "he is one of you." And this result is the effect, either of truth which produces consistency without the writer's thought or care, or of a contexture of forgeries confirming and falling in with one another by a species of fortuity of which I know no example. The supposition of design, I think, is excluded, not only because



the purpose to which the design must have been directed, namely, the verification of the passage in our Epistle, in which it is said concerning Onesimus, "he is one of you," is a purpose which would be lost upon ninety-nine readers out of a hundred ; but because the means made use of are too circuitous to have been the subject of affectation and contrivance. Would a forger, who had this purpose in view, have left his readers to hunt it out, by going forward and backward from one Epistle to another, in order to connect Onesimus with Philemon, Philemon with Archippus, and Archippus with Colossæ ? All which he must do before he arrive at his discovery, that it was truly said of Onesimus "he is one of you."



## CHAPTER IX.

### THE FIRST EPISTLE TO THE THESSALONIANS.

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#### No. I.

It is known to every reader of Scripture, that the first Epistle to the Thessalonians speaks of the coming of Christ in terms which indicate an expectation of His speedy appearance: "For this we say unto you by the word of the Lord, that *we* which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first; then *we which are alive and remain*, shall be caught up together with them in the clouds.— But ye, brethren, are not in darkness, that that day should overtake you as a thief" (iv. 15—17; v. 4).

Whatever other construction these texts may *bear*, the idea they leave upon the mind of an ordinary reader, is that of the author of the Epistle looking for the day of judgment to take place in his own time, or near to it. Now the use which I make of this circumstance, is to deduce from it a proof that the Epistle itself was not the production of a subsequent age. Would an impostor have given this expectation to St. Paul, after experience had proved it to be erroneous? or would he have put into the Apostle's mouth, or, which is the same thing, into writings purporting to come from his hand, expressions, if not necessarily conveying, at least easily interpreted to convey, an opinion which was then known to be founded in mistake? I state this as an argument to show that the Epistle was contemporary with St. Paul, which is little less than to show that it actually proceeded from his pen. For I question whether any ancient forgeries were executed in the lifetime of the person whose name they bear; nor was the primitive situation of the Church likely to give birth to such an attempt.

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No. II.

Our Epistle concludes with a direction, that it

should be publicly read in the Church to which it was addressed: "I charge you by the Lord, that this Epistle be read unto all the holy brethren." The existence of this clause in the body of the Epistle is an evidence of its authenticity; because to produce a letter purporting to have been publicly read in the Church of Thessalonica, when no such letter in truth had been read or heard of in that Church, would be to produce an imposture destructive of itself. At least, it seems unlikely that the author of an imposture would voluntarily, and even officiously, afford a handle to so plain an objection. Either the Epistle was publicly read in the Church of Thessalonica during St. Paul's lifetime, or it was not. If it was, no publication could be more authentic, no species of notoriety more unquestionable, no method of preserving the integrity of the copy more secure. If it was not, the clause we produce would remain a standing condemnation of the forgery, and, one would suppose, an invincible impediment to its success.

If we connect this article with the preceding, we shall perceive that they combine into one strong proof of the genuineness of the Epistle. The preceding article carries up the date of the Epistle to the time of St. Paul; the present article

fixes the publication of it to the Church of Thessalonica. Either, therefore, the Church of Thessalonica was imposed upon by a false Epistle, which in St. Paul's lifetime they received and read publicly as his, carrying on a communication with him all the while, and the Epistle referring to the continuance of that communication; or other Christian Churches, in the same lifetime of the Apostle, received an Epistle purporting to have been publicly read in the Church of Thessalonica, which nevertheless had not been heard of in that Church; or lastly, the conclusion remains, that the Epistle now in our hands is genuine.

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### No. III.

Between our Epistle and the history the accordance in many points is circumstantial and complete. The history relates, that, after Paul and Silas had been beaten with many stripes at Philippi, shut up in the inner prison, and their feet made fast in the stocks; as soon as they were discharged from their confinement they departed from thence, and, when they had passed through Amphipolis and Apollonia, came to Thessalonica, where Paul opened and alleged

that Jesus was the Christ (Acts xvi. 23, &c., xvii. 1—3, 17). The Epistle written in the name of Paul and Sylvanus (Silas), and of Timotheus, who also appears to have been along with them at Philippi (see Phil. No. iv.), speaks to the Church of Thessalonica thus: "Even after that we had suffered before, and were shamefully entreated, as ye know, at Philippi, we were bold in our God to speak unto you the gospel of God with much contention" (ii. 2).

The history relates, that after they had been some time at Thessalonica, "the Jews who believed not set all the city in an uproar, and assaulted the house of Jason (where Paul and Silas were), and sought to bring them out to the people." Acts xvii. 5. The Epistle declares, "when we were with you, we told you before that we should suffer tribulation; even as it came to pass, and ye know" (iii. 4).

The history brings Paul and Silas and Timothy together at Corinth, soon after the preaching of the gospel at Thessalonica: "And when Silas and Timotheus were come from Macedonia (to Corinth), Paul was pressed in the spirit." Acts xviii. 5. The Epistle is written in the name of these three persons, who consequently must have been together

at the time, and speaks throughout of their ministry at Thessalonica as a recent transaction: "We, brethren, *being taken from you for a short time* in presence, not in heart, endeavoured the more abundantly to see your face with great desire" (ii. 17).

The harmony is undubitable; but the points of history in which it consists, are so expressly set forth in the narrative, and so directly referred to in the Epistle, that it becomes necessary for us to show, that the facts in one writing were not copied from the other. Now, amidst some minuter discrepancies, which will be noticed below, there is one circumstance which mixes itself with all the allusions in the Epistle, but does not appear in the history anywhere; and that is of a visit which St. Paul had intended to pay to the Thessalonians during the time of his residing at Corinth; "Wherefore we would have come unto you, even I Paul, once and again; but Satan hindered us" (ii. 18). "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith. Now God Himself and our Father, and our Lord Jesus Christ, direct our way unto you" (iii. 10, 11). Concerning a design which was not executed, although the person himself, who was conscious

of his own purpose, should make mention in his letters, nothing is more probable than that his historian should be silent, if not ignorant. The author of the Epistle could not, however, have learnt this circumstance from the history, for it is not there to be met with ; nor, if the historian had drawn his materials from the Epistle, is it likely that he would have passed over a circumstance, which is among the most obvious and prominent of the facts to be collected from that source of information.

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#### No. IV.

Chap. iii. 1, 2, 6, 7 : “Wherefore when we could no longer forbear, we thought it good *to be left at Athens alone* ; and sent Timotheus, our brother, and minister of God, to establish you, and to comfort you concerning your faith :—but now when Timotheus came from you unto us, and brought us good tidings of your faith and charity, we were comforted over you in all our affliction and distress by your faith.”

The history relates, that when Paul came out of Macedonia to Athens, Silas and Timothy stayed behind at Berea ; “The brethren sent away Paul to go as it were to the sea ; but



~~and~~ Timotheus abode there still: and they ~~and~~ conducted Paul brought him to Athens." Acts xvii. 14, 15. The history further relates, ~~that~~ after Paul had tarried some time at Athens, ~~and~~ had proceeded from thence to Corinth, ~~while~~ he was exercising his ministry in that ~~city~~, Silas and Timothy came to him from Macedonia (Acts xviii. 5). But to reconcile ~~the~~ history with the clause in the Epistle which makes St. Paul say, "I thought it good to be left at Athens alone, and to send Timothy unto you," it is necessary to suppose that Timothy had come up with St. Paul at Athens; <sup>1</sup> a circumstance which the history does not mention. I remark therefore, that, although the history does not expressly notice this arrival, yet it contains intimations which render it extremely probable that the fact took place. First, as soon as Paul had reached Athens, he sent a message back to Silas and Timothy "for to come to him with all speed." Acts xvii. 15.

<sup>1</sup> [The language here is too strong. It is not absolutely "necessary" to suppose that Timothy had "come up with St. Paul at Athens" before the words just quoted were written. The words might have been written if he felt that, by sending Timothy to Thessalonica, he himself would be "left in Athens alone." Paley's view, however, is the more probable. In either case the reasoning and the conclusion would be the same.—H.]

Secondly, his stay at Athens was on purpose that they might join him there; "Now whilst Paul *waited for them at Athens*, his spirit was stirred in him." Acts xvii. 16. Thirdly, his departure from Athens does not appear to have been in any sort hastened or abrupt. It is said, "after these things," namely, his disputation with the Jews, his conferences with the philosophers, his discourse at Areopagus, and the gaining of some converts, "he departed from Athens, and came to Corinth." It is not hinted that he quitted Athens before the time that he had intended to leave it; it is not suggested that he was driven from thence, as he was from many cities, by tumults or persecutions, or because his life was no longer safe. Observe then the particulars which the history *does* notice,—that Paul had ordered Timothy to follow him without delay, that he waited at Athens on purpose that Timothy might come up with him, that he stayed there as long as his own choice led him to continue. Laying these circumstances which the history does disclose together, it is highly probable that Timothy came to the Apostle at Athens, a fact which the Epistle, we have seen, virtually asserts, when it makes Paul send Timothy back from Athens to Thessalonica. The *sending back of*

*Timothy into Macedonia* accounts also for his not coming to Corinth till after Paul had been fixed in that city for some considerable time. Paul had found out Aquila and Priscilla, abode with them and wrought, being of the same craft; and reasoned in the synagogue every sabbath-day, and persuaded the Jews and the Greeks (Acts xviii. 2—4). All this passed at Corinth before Silas and Timotheus were come from Macedonia (Acts xviii. 5). If this was the first time of their coming up with him after their separation at Berea, there is nothing to account for a delay so contrary to what appears from the history itself to have been St. Paul's plan and expectation. This is a conformity of a peculiar species. The Epistle discloses a fact which is not preserved in the history; but which makes what is said in the history more significant, probable, and consistent. The history bears marks of an omission; the Epistle by reference furnishes a circumstance which supplies that omission.

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## No. V.

Chap. ii. 14: "For ye, brethren, became followers of the churches of God which in Judea

are in Christ Jesus; for ye also have suffered like things *of your own countrymen*, even as they have of the Jews.

To a reader of the Acts of the Apostles, it might seem, at first sight, that the persecutions which the preachers and converts of Christianity underwent, were suffered at the hands of their old adversaries the Jews. But if we attend carefully to the accounts there delivered, we shall observe, that, though the opposition made to the gospel usually *originated* from the enmity of the Jews, yet in almost all places the Jews went about to accomplish their purpose, by stirring up the Gentile inhabitants against their converted countrymen. Out of Judea they had not power to do much mischief in any other way. This was the case at Thessalonica in particular; "The Jews which believed not, moved with envy, set all the city in an uproar." Acts xvii. 5. It was the same a short time afterwards at Berea: "When the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also, and stirred up the people." Acts xvii. 13. And before this our Apostle had met with a like species of persecution, in his progress through the Lesser Asia; in every city "the unbelieving Jews stirred up the


Gentiles, and made their minds evil affected against the brethren." Acts xiv. 2. The Epistle therefore represents the case accurately as the history states it. It was the Jews always who set on foot the persecutions against the Apostles and their followers. He speaks truly therefore of them, when he says in this Epistle, "they both killed the Lord Jesus and their own prophets, and have *persecuted us*—forbidding us to speak unto the Gentiles" (ii. 15, 16). But out of Judea it was at the hands of the Gentiles, it was "of their own countrymen," that the injuries they underwent were immediately sustained; "Ye have suffered like things of your own countrymen, even as they have of the Jews."

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#### No. VI.

The apparent discrepancies between our Epistle and the history, though of magnitude sufficient to repel the imputation of confederacy or transcription (in which view they form a part of our argument), are neither numerous, nor very difficult to reconcile.

One of these may be observed in chap. ii. 9,



10; "For ye remember, brethren, our labour and travail; for labouring night and day, because we would not be chargeable unto any of you, we preached unto you the Gospel of God. Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe." A person who reads this passage is naturally led by it to suppose, that the writer had dwelt at Thessalonica for some considerable time; yet of St. Paul's ministry in that city, the history gives no other account than the following: "that he came to Thessalonica, where was a synagogue of the Jews; that, as his manner was, he went in unto them, and *three sabbath-days* reasoned with them out of the scriptures; that some of them believed and consorted with Paul and Silas." The history then proceeds to tell us, that the Jews which believed not set the city in an uproar, and assaulted the house of Jason, where Paul and his companions lodged; that the consequence of this outrage was, that "the brethren immediately sent away Paul and Silas by night unto Berea." Acts xvii. 1—10. From the mention of his preaching *three sabbath-days* in the Jewish synagogue, and from the want of any further specification of his ministry, it has usually been taken for granted that Paul

~~in no~~ continue at Thessalonica more than  
~~the words~~ This, however, is inferred without  
~~necessity~~. It appears to have been St. Paul's  
~~nature~~ in almost every place that he came to,  
~~upon~~ his first arrival to repair to the syna-  
~~gogue~~. He thought himself bound to propose  
~~the~~ Gospel to the Jews *first*, agreeably to what  
~~he~~ declared at Antioch in Pisidia; "it was  
~~necessary~~ that the word of God should first  
~~have~~ been spoken to you." Acts xiii. 46. If  
the Jews rejected his ministry, he quitted the  
synagogue, and betook himself to a Gentile  
audience. At Corinth, upon his first coming  
thither, he reasoned in the synagogue every  
sabbath; "but when the Jews opposed them-  
selves, and blasphemed, he departed thence,"  
expressly telling them, "from henceforth I will  
go unto the Gentiles; and he remained in that  
city a year and six months." Acts xviii. 6, 11.  
At Ephesus, in like manner, for the space of  
three months he went into the synagogue; but,  
"when divers were hardened and believed not,  
but spake evil of that way, he departed from  
them and separated the disciples, disputing  
daily in the school of one Tyrannus; and this  
continued by the space of two years." Acts  
xix. 9, 10. Upon inspecting the history, I see  
nothing in it which negatives the supposition,

that St. Paul pursued the same plan at Thessalonica which he adopted in other places ; and that, though he resorted to the synagogue only three sabbath days, yet he remained in the city, and in the exercise of his ministry among the Gentile citizens, much longer ; and until the success of his preaching had provoked the Jews to excite the tumult and insurrection by which he was driven away.

Another seeming discrepancy is found in chap. i. 9, of the Epistle : " For they themselves show of us, what manner of entering in we had unto you, and how *ye turned to God from idols*, to serve the living and true God." This text contains an assertion, that, by means of St. Paul's ministry at Thessalonica, many idolatrous Gentiles had been brought over to Christianity. Yet the history, in describing the effects of that ministry, only says, that " some of the Jews believed, and of the devout Greeks a great multitude, and of the chief women not a few." Acts xvii. 4. The devout Greeks were those who already worshipped the one true God ; and therefore could not be said, by embracing Christianity, " to be turned to God from idols."

This is the difficulty. The answer may be assisted by the following observations. The



Alexandrian and Cambridge manuscripts read (for τῶν σεβομένων Ἑλλήνων πλῆθος πολὺ) τῶν σεβομένων καὶ Ἑλλήνων πλῆθος πολὺ. In which reading they are also confirmed by the Vulgate Latin. And this reading is in my opinion strongly supported by the considerations, first, that οἱ σεβόμενοι alone, that is, without Ἕλληνες, is used in this sense in this same chapter, Paul being come to Athens, διελέγετο ἐν τῇ συναγωγῇ τοῖς Ἰουδαίοις καὶ τοῖς σεβομένοις; secondly, that, σεβόμενοι and Ἕλληνες nowhere come together. The expression is redundant. The οἱ σεβόμενοι must be Ἕλληνες. Thirdly, that the καὶ is much more likely to have been left out incuriâ manûs than to have been put in.<sup>2</sup> Or, after all, if we be not allowed to change the present reading, which is undoubtedly retained by a great plurality of copies, may not the passage in the history be considered as describing only the effects of St. Paul's discourses during the three sabbath-days in which he

<sup>2</sup> [This speculation concerning the reading in Acts xvii. 4, breaks down. Though Lachmann took the same view as Paley, the evidence of the Sinaitic Manuscript is decisive in favour of the common reading. We must therefore adopt the author's second hypothesis; and there is no difficulty in the case; for many idolaters may have joined the Christian community at Thessalonica after St. Paul began his work there.—H.]

preached in the synagogue? and may it not be true, as we have remarked above, that his application to the Gentiles at large, and his success among them, was posterior to this?

## CHAPTER X.

THE SECOND EPISTLE TO THE THESSALONIANS.

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## No. I.

It may seem odd to allege obscurity itself as an argument, or to draw a proof in favour of a writing from that which is usually considered as the principal defect in its composition. The present Epistle, however, furnishes a passage, hitherto unexplained, and probably inexplicable by us, the existence of which, under the darkness and difficulties that attend it, can only be accounted for upon the supposition of the Epistle being genuine; and upon that supposition is accounted for with great ease. The passage which I allude to is found in chap. ii. 3—8: “That day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition; who opposeth and exalteth himself above all that is called God, or

that is worshipped ; so that he as God sitteth in the temple of God, showing himself that he is God. Remember ye not, that, WHEN I WAS YET WITH YOU, I TOLD YOU THESE THINGS? *And now ye know what withholdeth, that he might be revealed in his time ;* for the mystery of iniquity doth already work, *only he that now letteth will let, until he be taken out of the way ;* and then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." It were superfluous to prove, because it is in vain to deny, that this passage is involved in great obscurity, more especially the clauses distinguished by italics.<sup>1</sup> Now the observation I have to offer is founded upon this, that the passage expressly refers to a conversation which the author had previously holden with the Thessalonians upon the same subject : "Remember ye not, that, when I was yet with you, *I told you these things ? And now ye know* what withholdeth." If such conversation actually passed ; if, while he was yet with them, "he *told* them those things," then it follows that the Epistle is authentic. And of the reality of this conversa-

<sup>1</sup> [It may be observed by the way that the fact of the obscurity of the passage in no way affects the clearness of the evidence for the sake of which it is quoted.—H.]

tion it appears to be a proof that what is said in the Epistle might be understood by those who had been present at such conversation, and yet be incapable of being explained by any other. No man writes unintelligibly on purpose. But it may easily happen, that a part of a letter which relates to a subject upon which the parties had conversed together before, which refers to what had been before *said*, which is in truth a portion or continuation of a former discourse, may be utterly without meaning to a stranger, who should pick up the letter upon the road, and yet be perfectly clear to the person to whom it is directed, and with whom the previous communication had passed. And if, in a letter which thus accidentally fell into my hands, I found a passage expressly referring to a former conversation, and difficult to be explained without knowing that conversation, I should consider this very difficulty as a proof that the conversation had actually passed, and consequently that the letter contained the real correspondence of real persons.<sup>2</sup>

<sup>2</sup> [This article, like the first on the Epistle to the Philippians, is an instance of the examination of a document on its own merits, without comparison with other documents. Strong presumptive evidence may come to view from such independent examination : and then, if it is

No. II.

Chap. iii. 8, 9 : "Neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you: not because we have not power, but to make ourselves an ensample unto you to follow us."

In a letter purporting to have been written to another of the Macedonian Churches, we find the following declaration :—

"Now ye, Philippians, know also that in the beginning of the gospel, when I departed from Macedonia *no church communicated with me as concerning giving and receiving, but ye only*" (iv. 15).

The conformity between these two passages is strong and plain. They confine the transaction to the same period. The Epistle to the Philippians refers to what passed "in the beginning of the gospel," that is to say, during the first preaching of the gospel on that side of the *Ægean sea*.<sup>3</sup> The Epistle to the Thessalonians speaks of the Apostle's conduct in that city upon "his first entrance in unto them," which the history informs us was in the course of his first visit to the peninsula of Greece.

confirmed by other evidence arising from comparison, it acquires new force.—H.]

<sup>3</sup> [See above on the Philippians, No. iii.—H.]

As St. Paul tells the Philippians, "that no church communicated with him, as concerning giving and receiving, but they only," he could not, consistently with the truth of this declaration, have received anything from the neighbouring Church of Thessalonica. What thus appears by general implication in an Epistle to another Church, when he writes to the Thessalonians themselves is noticed expressly and particularly: "Neither did we eat any man's bread for nought, but wrought night and day, that we might not be chargeable to any of you."

The texts here cited further also exhibit a mark of conformity with what St. Paul is made to say of himself in the Acts of the Apostles. The Apostle not only reminds the Thessalonians that he had not been chargeable to any of them, but he states likewise the motive which dictated this reserve; "Not because we have not power, but to make ourselves an ensample unto you to follow us" (iii. 9).<sup>4</sup> This conduct, and what is

<sup>4</sup> [As regards St. Paul's habit in this respect, we ought to add Acts xviii. 3, and 1 Cor. iv. 11, 12. As regards the principle which this habit enforced, we ought to add Ephes. iv. 28. Even in respect of the habit, it is a noteworthy circumstance that it comes to view at different places and at different times, at Thessalonica and Corinth on the second missionary journey, and at Ephesus on the third, and that the proof appears in three different Epistles

much more precise, the end which he had in view by it, was the very same as that which the history attributes to St. Paul in a discourse, which it represents him to have addressed to the elders of the Church of Ephesus: "Yea, ye yourselves also know that these hands have ministered unto my necessities, and to them that were with me. I have *showed* you all things, how *that so labouring ye ought to support the weak.*" Acts xx. 34, 45. The sentiment in the Epistle and in the speech is in both parts of it so much alike, and yet the words which convey it show so little of imitation or even of resemblance, that the agreement cannot well be explained without supposing the speech and the letter to have really proceeded from the same person.

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### No. III.

Our reader remembers the passage in the first Epistle to the Thessalonians, in which St. Paul

and in the Acts. So the principle is enunciated, by example or by precept, in the narrative and in a letter. And yet in all these cases the language used on these subjects arises quite easily and naturally out of the context. If further we compare Acts xx. 34 with Ephes. iv. 28, it is impossible to conceive that one suggested the other. See 1 Thess. iv. 11, 12.—H.]



spoke of the coming of Christ: "This we say unto you by the word of the Lord, that we which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep; for the Lord Himself shall descend from heaven; and the dead in Christ shall rise first; then we which are alive and remain, shall be caught up together with them in the clouds, and so shall we be ever with the Lord.—But ye, brethren, are not in darkness, that that day should overtake you as a thief." 1 Thess. iv. 15—17, and v. 4. It should seem that the Thessalonians, or some however among them, had from this passage conceived an opinion (and that not very unnaturally) that the coming of Christ was to take place instantly, ὅτι ἐνέστηκεν;<sup>5</sup> and that this persuasion had produced, as it well might, much agitation in the Church. The Apostle, therefore, now writes, among other purposes, to quiet this alarm, and to rectify the misconception that had been put upon his words: "Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto Him, that ye be not soon shaken in mind, or be troubled, neither by

<sup>5</sup> "ὅτι ἐνέστηκεν, nempe hoc anno, says Grotius, ἐνέστηκεν hic dicitur de re præsentī, ut Rom. viii. 38. 1 Cor. iii. 2<sup>o</sup> Gal. i. 4. Heb. ix. 9.

spirit nor by word, *nor by letter, as from us*, as that the day of Christ is at hand." (2 Thess. ii. 1, 2. If the allusion which we contend for be admitted, namely, if it be admitted that the passage in the second Epistle relates to the passage in the first, it amounts to a considerable proof of the genuineness of both Epistles. I have no conception, because I know no example, of such a device in a forgery, as first to frame an ambiguous passage in a letter, then to represent the persons to whom the letter is addressed as mistaking the meaning of the passage, and lastly to write a second letter in order to correct this mistake.

I have said that this argument arises out of the text, *if* the allusion be admitted; for I am not ignorant that many expositors understand the passage in the second Epistle, as referring to some forged letters, which had been produced in St. Paul's name, and in which the Apostle had been made to say that the coming of Christ was then at hand. In defence, however, of the explanation which we propose, the reader is desired to observe,—

1. The strong fact, that there exists a passage in the Epistle, to which that in the second is capable of being referred; that is, which accounts for the error the writer is solicitous to

remove. Had no other Epistle than the second been extant, and had it under these circumstances come to be considered, whether the text before us related to a forged Epistle or to some misconstruction of a true one, many conjectures and many probabilities might have been admitted in the inquiry, which can have little weight, when an Epistle is produced, containing the very sort of passage we were seeking, that is, a passage liable to the misinterpretation which the Apostle protests against.

2. That the clause which introduces the passage in the second Epistle bears a particular affinity to what is found in the passage cited from the first Epistle. The clause is this: "We beseech you, brethren, by the coming of our Lord Jesus Christ, and *by our gathering together unto Him.*" Now in the first Epistle the description of the coming of Christ is accompanied with the mention of this very circumstance of His saints being collected round Him. "The Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God, and the dead in Christ shall rise first; then we which are alive and remain shall be caught up together with them in the clouds, *to meet the Lord* in the air." 1 Thess. iv. 16, 17. This I suppose to

be the “gathering together unto Him” intended in the second Epistle; and that the author, when he used these words, retained in his thoughts what he had written on the subject before.

3. The second Epistle is written in the joint name of Paul, Sylvanus, and Timotheus, and it cautions the Thessalonians against being misled “by letter as from us” (ὥς δι’ ἡμῶν). Do not these words “δι’ ἡμῶν” appropriate the reference to some writing which bore the name of these three teachers? Now this circumstance, which is a very close one, belongs to the Epistle at present in our hands; for the Epistle which we call the first Epistle to the Thessalonians contains these names in its superscription.

4. The words in the original, as far as they are material to be stated, are these: εἰς τὸ μὴ ταχέως σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοδός, μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι’ ἐπιστολῆς, ὥς δι’ ἡμῶν, ὥς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ Χριστοῦ.<sup>6</sup> Under the weight of the

<sup>6</sup> [No stress is to be laid on the phrase ὥς δι’ ἡμῶν, as though it included Timotheus and Silvanus, as well as the Apostle himself. St. Paul very often uses the plural pronoun, when he refers to himself alone. Hardly anything, however, is lost, by this abatement, to the general force of Paley’s reasoning in this place. —H.]

preceding observations may not the words *μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν* be construed to signify quasi nos quid tale aut dixerimus aut scripserimus,<sup>7</sup> intimating that their words had been mistaken, and that they had in truth said or written no such thing.


<sup>7</sup> Should a contrary interpretation be preferred, I do not think it implies the conclusion that a false epistle had then been published in the Apostle's name. It will completely satisfy the allusion in the text to allow, that some one or other at Thessalonica had pretended to have been told by St. Paul and his companions, or to have seen a letter from them in which they had said, that the day of Christ was at hand. In like manner as Acts xv. 1, 24, it is recorded that some had pretended to have received instructions from the Church of Jerusalem, which had not been received;—"to whom we gave no such commandment." And thus Dr. Benson interpreted the passage *μήτε θροεῖσθαι, μήτε διὰ πνεύματος, μήτε διὰ λόγου, μήτε δι' ἐπιστολῆς, ὡς δι' ἡμῶν*, "nor be dismayed by any revelation, or discourse, or epistle, which any one shall pretend to have heard or received from us."

## CHAPTER XI.

THE FIRST EPISTLE TO TIMOTHY.<sup>1</sup>

FROM the third verse of the first chapter, "as I besought thee to abide still at Ephesus when I went into Macedonia," it is evident that this Epistle was written soon after St. Paul had gone to Macedonia from Ephesus. Dr. Benson fixes its date to the time of St. Paul's journey, recorded in the beginning of Acts xx.: "And after the uproar (excited by Demetrius at Ephesus) was ceased, Paul called unto him the disciples, and embraced them, and departed for to go into Macedonia." And in this opinion Dr. Benson is followed by Michaelis, as he was preceded by the greater part of the commentators who have considered the question. There is, however, one objection to the hypothesis, which these learned men appear to me to have overlooked; and it is no other than this, that the superscription of the second Epistle to the Corinthians seems to prove, that at the time St.

Paul is supposed by them to have written this Epistle to Timothy, Timothy in truth was with St. Paul in Macedonia. Paul, as is related in the Acts, left Ephesus "for to go into Macedonia." When he had got into Macedonia he wrote his second Epistle to the Corinthians. Concerning this point there exists little variety of opinion. It is plainly indicated by the contents of the Epistle. It is also strongly implied that the Epistle was written *soon* after the Apostle's arrival in Macedonia; for he begins his letter by a train of reflection, referring to his persecutions in Asia as to recent transactions, as to dangers from which he had lately been delivered. But in the salutation with which the Epistle opens *Timothy is joined with St. Paul*, and consequently could not at that time be left behind at Ephesus. And as to the only solution of the difficulty which can be thought of, namely, that Timothy, though he was left behind at Ephesus upon St. Paul's departure from Asia, yet might follow him so soon after, as to come up with the Apostle in Macedonia, before he wrote his Epistle to the Corinthians; that supposition is inconsistent with the terms and tenor of the Epistle throughout. For the writer speaks uniformly of his intention to return to Timothy at Ephesus, and not of his ex-



pecting Timothy to come to him in Macedonia; "These things write I unto thee, *hoping to come unto thee shortly* ; but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God" (chap. iii. 14, 15). "*Till I come*, give attendance to reading, to exhortation, to doctrine" (iv. 13).

Since, therefore, the leaving of Timothy behind at Ephesus, when Paul went into Macedonia, suits not with any journey into Macedonia, recorded in the Acts, I concur with Bishop Pearson in placing the date of this Epistle, and the journey referred to in it, at a period subsequent to St. Paul's first imprisonment at Rome, and consequently subsequent to the era up to which the Acts of the Apostles brings its history. The only difficulty which attends our opinion is, that St. Paul must, according to us, have come to Ephesus after his liberation at Rome, contrary as it should seem to what he foretold to the Ephesian elders, "that they should see his face no more."<sup>1</sup> And

<sup>1</sup> [The difficulty here is connected, not with any question of fact, but with a theory of inspiration. We may observe, however, that even on the most rigid view of verbal inspiration, the difficulty can be overcome: for it is not certain that St. Paul, on being delivered from his first imprisonment, ever did see again those particular Ephesian



it is to save the infallibility of this prediction, and for no other reason of weight, that an earlier date is assigned to this Epistle. The prediction itself however, when considered in connexion with the circumstances under which it was delivered, does not seem to demand so much anxiety. The words in question are found in Acts, chap. xx. 25: "And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more." In ver. 22 and 23 of the same chapter, that is, two verses before, the Apostle makes this declaration: "And now, behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, that bonds and afflictions abide me." This "witnessing of the Holy Ghost" was undoubtedly prophetic and supernatural. But it went no farther than to foretell that bonds and afflictions awaited him. And I can very well conceive, that this might be all which was communicated to the Apostle by extraordinary revelation, and that the rest was the conclusion of his own mind, the desponding inference which he drew from strong and repeated presbyters whom he addressed, several years before, at Miletus.—H.]

intimations of approaching danger.<sup>2</sup> And the expression "I know," which St. Paul here uses, does not perhaps, when applied to future events affecting himself, convey an assertion so positive and absolute as we may at first sight apprehend. In the Epistle to the Philippians, chap. i. 25, "I know," says he, "that I shall abide and continue with you all for your joy and furtherance of faith." Notwithstanding this strong declaration, in chap. ii. 23, of this same Epistle, and speaking also of the very same event, he is content to use a language of some doubt and uncertainty: "Him therefore I hope to send presently, so soon *as I shall see how it will go with me*; but *I trust* in the Lord that I also myself shall come shortly." And a few verses preceding these, he not only seems to doubt of his safety, but almost to despair; to contemplate the possibility at least of his condemnation and martyrdom: "Yea, and if I be offered upon the sacrifice and service of your faith, I joy, and rejoice with you all."

<sup>2</sup> [On the despondency of St. Paul, when on his return to Palestine at the close of his third missionary journey, see above, pp. 47—49.—H.]

## No. I.

But can we show that St. Paul visited Ephesus after his liberation at Rome? or rather, can we collect any hints from his other letters which make it probable that he did? If we can, then we have a *coincidence*. If we cannot, we have only an unauthorized supposition, to which the exigency of the case compels us to resort. Now, for this purpose, let us examine the Epistle to the Philippians and the Epistle to Philemon. These two Epistles purport to be written while St. Paul was yet a prisoner at Rome. To the Philippians he writes as follows: "I trust in the Lord that I also myself shall come shortly" (ii. 24). To Philemon, who was a Colossian, he gives this direction: "But withal, prepare me also a lodging: for I trust that through your prayers I shall be given unto you" (ver. 22). An inspection of the map will show us that Colosse was a city of the Lesser Asia, lying eastward, and at no great distance from Ephesus.<sup>3</sup> Philippi was on the

<sup>3</sup> [In a case like this we are called on to consider, not simply proximity, but convenience of communication. A good and well-travelled road led from Ephesus to Colosse. See APPENDIX I. on Coincidences connected with Geography.—H.]

other, that is, the western side of the Ægean Sea. If the Apostle executed his purpose; if, in pursuance of the intention expressed in his letter to Philemon, he came to Colosse soon after he was set at liberty at Rome, it is very improbable that he would omit to visit Ephesus, which lay so near to it, and where he had spent three years of his ministry. As he was also under a promise to the Church of Philippi to see them "shortly:" if he passed from Colosse to Philippi, or from Philippi to Colosse, he could hardly avoid taking Ephesus in his way.

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## No. II.

Chap. v. 9: "Let not a widow be taken into the number under threescore years old."

This accords with the account delivered in Acts, chap. vi. : 1 "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, *because their widows were neglected in the daily ministration.*" It appears that, from the first formation of the Christian Church, provision was made out of the public funds of the society for the indigent *widows* who belonged to it. The history, we have seen, distinctly re-

cords the existence of such an institution at Jerusalem, a few years after our Lord's ascension; and is led to the mention of it very incidentally, namely, by a dispute, of which it was the occasion, and which produced important consequences to the Christian community. The Epistle, without being suspected of borrowing from the history, refers, briefly indeed, but decisively, to a similar establishment, subsisting some years afterwards at Ephesus. This agreement indicates that both writings were founded upon real circumstances.<sup>4</sup>

But, in this article, the material thing to be noticed is the mode of expression: "Let not a widow be taken into the number." No previous account or explanation is given, to which these words, "into the number," can refer; but the direction comes concisely and unpreparedly: "Let not a widow be taken into the number." Now this is the way in which a man writes, who is conscious that he is writing to persons

<sup>4</sup> [If the "widows" named in Acts vi. 1, were *official* persons in the Church, appointed not simply to receive but to dispense charitable funds, as is the opinion of Mosheim and others, then the harmony between that passage and this which is before us becomes more close, and the reasoning resting on such harmony more forcible. It is clear that the "widows" of the Pastoral Epistles had *official* duties.—H.]

already acquainted with the subject of his letter; and who, he knows, will readily apprehend and apply what he says by virtue of their being so acquainted: but it is not the way in which a man writes upon any other occasion; and least of all, in which a man would draw up a feigned letter, or introduce a supposititious fact.<sup>5</sup>

<sup>5</sup> It is not altogether unconnected with our general purpose to remark, in the passage before us, the selection and reserve which St. Paul recommends to the governors of the Church of Ephesus, in the bestowing relief upon the poor, because it refutes a calumny which has been insinuated, that the liberality of the first Christians was an artifice to catch converts; or one of the temptations, however, by which the idle and mendicant were drawn into this society: "Let not a widow be taken into the number under threescore years old, having been the wife of one man, well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work: but the younger widows refuse" (v. 9—11). And, in another place (ver. 16): "If any man or woman that believeth have widows, let them relieve them, and let not the Church be charged, that it may relieve them that are widows indeed." And to the same effect, or rather more to our present purpose, the Apostle writes in his second Epistle to the Thessalonians (iii. 10—12): "Even when we were with you, this we commanded you, that if any would not work, neither should he eat," that is, at the public expense; "for we hear that there are some which walk among you disorderly, *working not at all*, but are busy-

## No. III.

Chap. iii. 2, 3 : "A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house."

"*No striker*;"—That is the article which I single out from the collection as evincing the antiquity at least, if not the genuineness, of the Epistle, because it is an article which no man would have made the subject of caution who lived in an advanced era of the Church. It agreed with the infancy of the society, and with no other state of it. After the government of the Church had acquired the dignified form which it soon and naturally assumed, this injunction could have no place. Would a person who lived under a hierarchy, such as the Christian hierarchy became when it had settled into a regular establishment, have thought it necessary: now them that are such, we command and exhort, by our Lord Jesus Christ, that with quietness they work, and eat their own bread." Could a designing or dissolute poor take advantage of bounty regulated with so much caution? or could the mind which dictated these sober and prudent directions be influenced in his recommendations of public charity by any other than the properest motives of beneficence?

sary to prescribe concerning the qualification of a bishop, "that he should be no striker"? And this injunction would be equally alien from the imagination of the writer, whether he wrote in his own character, or personated that of an Apostle.<sup>6</sup>

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#### No. IV.

Chap. v. 23: "Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities."


Imagine an impostor sitting down to forge an Epistle in the name of St. Paul. Is it credible that it should come into his head to give such a direction as this; so remote from everything of doctrine or discipline, everything of public concern to the religion or to the Church, or to any sect, order, or party in it, and

<sup>6</sup> [There does not seem to be much force in the reasoning of this article. No one supposes that the Pastoral Epistles were written so late as in the time when the organization of the Church had reached the form of a dignified hierarchy. Moreover, it is not by any means certain that in a comparatively late period, in the age of Chrysostom for instance, or even in the Middle Ages, such an injunction as this in reference to the qualifications of a bishop would be superfluous. The story of St. Columba and the "Fighting Psalter" might be referred to in illustration.—H.]



from every purpose with which such an Epistle could be written? It seems to me that nothing but reality, that is, the real valetudinary situation of a real person, could have suggested a thought of so domestic a nature.

But if the peculiarity of the advice be observable, the place in which it stands is more so. The context is this: "Lay hands suddenly on no man, neither be partaker of other men's sins; keep thyself pure. Drink no longer water, but use a little wine for thy stomach's sake, and thine often infirmities. Some men's sins are open beforehand, going before to judgment; and some men they follow after." The direction to Timothy about his diet stands between two sentences, as wide from the subject as possible. The train of thought seems to be broken to let it in. Now when does this happen? It happens when a man writes as he remembers: when he puts down an article that occurs the moment it occurs, lest he should afterwards forget it. \* Of this the passage before us bears strongly the appearance. In actual letters, in the negligence of a real correspondence, examples of this kind frequently take place; seldom I believe in any other production. For the moment a man regards what he writes as a *composition*, which the author of a forgery



would, of all others, be the first to do, notions of order, in the arrangement and succession of his thoughts, present themselves to his judgment, and guide his pen.<sup>7</sup>

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No. V.

Chap. i. 15, 16: "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them

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<sup>7</sup> [The indication, too, of St. Paul's sympathetic nature, which is here afforded, should be carefully noted and compared with similar indications in connexion with the delicate health of Epaphroditus. See the first two articles on the Epistle to the Philippians. It is evidently the same man who writes on both occasions, with a heart full of interest in the safety and comfort of his friends; nor could any critic venture to suggest that the anxious thoughts respecting the health of Epaphroditus, expressed in the Epistle to the Philippians, were ingeniously interwoven there because St. Paul advised Timothy to "drink a little wine for his stomach's sake:" or that this advice to Timothy was a happy thought suggested by the Apostle's solicitude on behalf of Epaphroditus, and introduced here to give point to a forgery. In both cases, too, there is this characteristic in St. Paul's allusions to health, that they occur side by side with serious and elevated religious instruction. Compare 2 Tim. iv. 12; and see APPENDIX III. on St. Paul's Character.—H.]

which should hereafter believe on Him to life everlasting."

What was the mercy which St. Paul here commemorates, and what was the crime of which he accuses himself, is apparent from the verses immediately preceding: "I thank Christ Jesus our Lord, who hath enabled me, for that He counted me faithful, putting me into the ministry; *who was before a blasphemer, and a persecutor, and injurious*; but I obtained mercy, because I did it ignorantly in unbelief" (ver. 12, 13). The whole quotation plainly refers to St. Paul's original enmity to the Christian name, the interposition of Providence in his conversion, and his subsequent designation to the ministry of the gospel; and by this reference affirms indeed the substance of the Apostle's history delivered in the Acts. But what in the passage strikes my mind most powerfully, is the observation that is raised out of the fact: "For this cause I obtained mercy, that in me first Jesus Christ might show forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." It is a just and solemn reflection, springing from the circumstances of the author's conversion, or rather from the impression of which that great event had left upon his memory. It

Will be said, perhaps, that an impostor, acquainted with St. Paul's history, may have put such a sentiment into his mouth ; or, which is the same thing, into a letter drawn up in his name.\* But where, we may ask, is such an impostor to be found? The piety, the truth, the benevolence of the thought ought to protect it from this imputation. For, though we should allow that one of the great masters of the ancient tragedy could have given to his scene a sentiment as virtuous and as elevated as this is, and, at the same time, as appropriate, and as well suited to the particular situation of the person who delivers it ; yet whoever is conversant in these inquiries will acknowledge, that to do this in a fictitious production is beyond the reach of the understandings which have been employed upon any *fabrications* that have come down to us under Christian names.

\* [An ingenious critic might say that an impostor acquainted with St. Paul's *character* might have put such a sentiment into his mouth. But there is no passage in any other writing or speech of his sufficiently similar to this, to have furnished the suggestion : while yet, when we read it, we feel it to be in harmony with the whole tenor of his feeling and thought. Moreover this supposition accepts the character of St. Paul, as inferred from the other Epistles and the Acts, as a reality, and therefore concedes the trustworthiness and harmony of those documents.—H.]



## CHAPTER XII.

## THE SECOND EPISTLE TO TIMOTHY.

## No. I.

It was the uniform tradition of the primitive Church, that St. Paul visited Rome twice, and twice there suffered imprisonment; and that he was put to death at Rome at the conclusion of his second imprisonment. This opinion concerning St. Paul's *two* journeys to Rome, is confirmed by a great variety of hints and allusions in the Epistle before us, compared with what fell from the Apostle's pen in other letters purporting to have been written from Rome. That our present Epistle was written while St. Paul was a *prisoner*, is distinctly intimated in chap. i. 8: "Be not thou therefore ashamed of the testimony of our Lord, nor of me His prisoner." And while he was a prisoner *at Rome*, in verses 16 and 17 of the same

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chapter: "The Lord give mercy unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chain: but when he was in Rome he sought me out very diligently, and found me." Since it appears from the former quotation that St. Paul wrote this Epistle in confinement, it will hardly admit of doubt that the word *chain*, in the latter quotation, refers to that confinement; the chain by which he was *then* bound, the custody in which he was then kept. And if the word chain designate the author's confinement at the time of writing the Epistle, the next words determine it to have been written from Rome: "He was not ashamed of my chain; but when he was in Rome he sought me out very diligently." Now that it *was* not written during the Apostle's first imprisonment at Rome, or during the same imprisonment in which the Epistles to the Ephesians, the Colossians, the Philippians, and Philemon, were written, may be gathered, with considerable evidence, from a comparison of these several Epistles with the present.

I. In the former Epistles the author confidently looked forward to his liberation from confinement, and his speedy departure from Rome. He tells the Philippians (ii. 24), "I trust in the Lord that I also myself shall come

Philemon he bids to prepare for writing; "for I trust," says he, "that through your prayers, I shall be given unto you" (ver. 22). In the Epistle before us he speaks in a language extremely different: "I am ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day" (iv. 6—8).

II. When the former Epistles were written from Rome, Timothy was with St. Paul; and is joined with him in writing to the Colossians, the Philippians, and to Philemon. The present Epistle, implies that he was absent.

III. In the former Epistles, Demas was with St. Paul at Rome; "Luke, the beloved physician, and Demas, greet you" (Col. iv. 14). In the Epistle now before us; "Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica" (iv. 10).

IV. In the former Epistle, Mark was with St. Paul, and joins in saluting the Colossians. In the present Epistle, Timothy is ordered to bring him with him, "for he is profitable to me for the ministry" (iv. 11).

The case of Timothy and of Mark might be very well accounted for, by supposing the present Epistle to have been written *before* the others; so that Timothy who is here exhorted "to come shortly unto him" (iv. 9), might have arrived, and that Mark, whom he was to bring with him, might have also reached Rome in sufficient time to have been with St. Paul when the four Epistles were written: but then such a supposition is inconsistent with what is said of Demas, by which the posteriority of this to the other Epistles is strongly indicated; for in the other Epistles Demas was with St. Paul, in the present he hath "forsaken him, and is departed unto Thessalonica." The opposition also of sentiment, with respect to the event of the persecution, is hardly reconcileable to the same imprisonment.

The two following considerations, which were first suggested upon this question by Ludovicus Capellus,<sup>1</sup> are still more conclusive;—

1. In chap. iv. 20, St. Paul informs Timothy "that Erastus abode at Corinth," *Ἐραστός ἔμεινεν ἐν Κορίνθῳ*. The form of expression implies, that Erastus had stayed behind at Corinth,

<sup>1</sup> ["Historia Apostolica, ex Actis Apostolorum et Epistolis inter se collatis collecta." Reprinted also in vol. vii. of the "Critici Sacri."—H.]



when St. Paul left it. But this could not be meant of any journey from Corinth which St. Paul took prior to his first imprisonment at Rome; for when Paul departed from Corinth, as related in Acts xx., Timothy was with him: and this was the last time the Apostle left Corinth before his coming to Rome; because he left it to proceed on his way to Jerusalem, soon after his arrival at which place he was taken into custody, and continued in that custody till he was carried to Cæsar's tribunal. There could be no need therefore to inform Timothy that "Erastus stayed behind at Corinth" upon this occasion, because, if the fact was so, it must have been known to Timothy who was present, as well as to St. Paul.

2. In the same verse our Epistle also states the following article: "Trophimus have I left at Miletum sick." When St. Paul passed through Miletus on his way to Jerusalem, as related Acts xx., Trophimus was not left behind, but accompanied him to that city. He was indeed the occasion of the uproar at Jerusalem, in consequence of which St. Paul was apprehended; for "they had seen," says the historian, "before with him in the city, Trophimus an Ephesian, whom they supposed that Paul had

brought into the temple." This was evidently the last time of Paul's being at Miletus before his first imprisonment; for, as hath been said, after his apprehension at Jerusalem, he remained in custody till he was sent to Rome.

In these two articles we have a journey referred to, which must have taken place subsequently to the conclusion of St. Luke's history, and of course after St. Paul's liberation from his first imprisonment. The Epistle, therefore, which contains this reference, since it appears from other parts of it to have been written while St. Paul was a prisoner at Rome, proves that he had returned to that city again, and undergone there a second imprisonment.

I do not produce these particulars for the sake of the support which they lend to the testimony of the Fathers concerning St. Paul's *second* imprisonment, but to remark their consistency and agreement with one another. They are all resolvable into one supposition: and although the supposition itself be in some sort only negative, namely, that the Epistle was not written during St. Paul's first residence at Rome, but in some future imprisonment in that city; yet is the consistency not less worthy of observation; for the Epistle touches upon names and circumstances connected with the date and

with the history of the first imprisonment, and mentioned in letters written during that imprisonment, and so touches upon them, as to leave what is said of one consistent with what is said of others, and consistent also with what is said of them in different Epistles. Had one of these circumstances been so described, as to have fixed the date of the Epistle to the first imprisonment, it would have involved the rest in contradiction. And when the number and particularity of the articles which have been brought together under this head are considered; and when it is considered also, that the comparisons we have formed among them, were in all probability neither provided for, nor thought of, by the writer of the Epistle, it will be deemed something very like the effect of truth, that no invincible repugnance is perceived between them.

In the Apostles, chap. xvi. 1, we are told that Paul and Silas were at Derby and Lyons, and that they were at Lyons.

was a Jewess, and believed ; but his father was Greek." In the Epistle before us, chap. i. 5, St. Paul writes to Timothy thus : " Greatly desiring to see thee, being mindful of thy tears, that I may be filled with joy ; when I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice ; and I am persuaded that in thee also." Here we have a fair unforced example of coincidence. In the history Timothy was the " son of a Jewess *that believed* : " in the Epistle St. Paul applauds " the *faith* which dwelt in his mother Eunice." In the history it is said of the mother, " that she was a Jewess, and believed ; " of the father, " that he was a Greek." Now when it is said of the mother *alone* " that she believed," the father being nevertheless mentioned in the same sentence, we are led to suppose of the father, that he did not believe, that is, either that he was dead, or that he remained unconverted. Agreeably hereunto, while praise is bestowed in the Epistle upon one parent, and upon her sincerity in the faith, no notice is taken of the other. The mention of the grandmother is the addition of a circumstance not found in the history : but it is a circumstance which, as well as the names of the parties, might naturally be

expected to be known to the Apostle, though overlooked by his historian.<sup>2</sup>

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### No. III.

Chap. iii. 15: "And that from a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation."

This verse discloses a circumstance which agrees exactly with what is intimated in the quotation from the Acts, adduced in the last number. In that quotation it is recorded of Timothy's mother, that she was a Jewess. This description is virtually, though, I am satisfied, undesignedly, recognized in the Epistle, when Timothy is reminded in it, "that from a child he had known the holy Scriptures." "The holy Scriptures" undoubtedly meant the Scriptures of the Old Testament. The expression bears that sense in every place in which it occurs. Those of the New had not yet acquired

<sup>2</sup> [There is no reason whatever why St. Luke, in his historical narrative, should have given the name of the grandmother of Timotheus, but every reason why St. Paul, writing under the influence of strong personal feeling, should mention that name here, especially as Timotheus was under great religious obligations to Eunice.—H.]

the name, not to mention that in Timothy's childhood probably none of them existed. In what manner then could Timothy have known "from a child" the Jewish Scriptures, had he not been born, on one side or on both, of Jewish parentage? Perhaps he was not less likely to be carefully instructed in them, for that his mother alone professed that religion.<sup>3</sup>



#### No. IV.

Chap. ii. 22: "Flee also *youthful* lusts; but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart."

"*Flee also youthful lusts.*" The suitableness of this precept to the age of the person to whom it is addressed,<sup>4</sup> is gathered from 1 Tim. iv. 12: "Let no man despise thy youth." Nor do I deem the less of this coincidence, because the propriety resides in a single epithet; or because this one precept is joined with, and followed by, a train of others, not more applicable to Timothy,

<sup>3</sup> [The reader will not fail to observe either the shrewdness or the beauty of this remark.—H.]

<sup>4</sup> [See on the first Epistle to the Corinthians, No. ix.—H.]

than to any ordinary convert. It is in these transient and cursory allusions that the argument is best founded. When a writer dwells and rests upon a point in which some coincidence is discerned, it may be doubted whether he himself had not fabricated the conformity, and was endeavouring to display and set it off. But when the reference is contained in a single word, unobserved perhaps by most readers, the writer passing on to other subjects, as unconscious that he had hit upon a correspondency, or unsolicitous whether it were remarked or not, we may be pretty well assured that no fraud was exercised, no imposition intended.

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No. V.

Chap. iii. 10, 11: "But thou hast fully known my doctrine, manner of life, purpose, faith, long-suffering, charity, patience, persecutions, afflictions, which came unto me *at Antioch, at Iconium, at Lystra*; what persecutions I endured: but out of them all the Lord delivered me."

The Antioch here mentioned was not Antioch the capital of Syria, where Paul and Barnabas resided "a long time;" but Antioch in Pisidia,

to which place Paul and Barnabas came in their first apostolic progress, and where Paul delivered a memorable discourse, which is preserved in Acts xiii. At this Antioch the history relates, that "the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto *Iconium*. . . . And it came to pass in *Iconium*, that they went both together into the synagogue of the Jews, and so spake that a great multitude both of the Jews and also of the Greeks believed; but the unbelieving Jews stirred up the Gentiles, and made their minds evil-affected against the brethren. Long time therefore abode they speaking boldly in the Lord, which gave testimony unto the word of His grace, and granted signs and wonders to be done by their hands. But the multitude of the city was divided; and part held with the Jews, and part with the Apostles. And when there was an assault made both of the Gentiles and also of the Jews, with their rulers, to use them despitefully and to stone them, they were ware of it, and fled unto *Lystra* and *Derbe*, cities of *Lycaonia*, and unto the region that lieth round about; and there they preached



the gospel. . . . . And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him, he rose up and came into the city; and the next day he departed with Barnabas to Derbe: and when they had preached the gospel in that city, and had taught many, they returned again to Lystra, and to Iconium, and to Antioch." This account comprises the period to which the allusion in the Epistle is to be referred. We have so far therefore a conformity between the history and the Epistle, that St. Paul is asserted in the history to have suffered persecutions in the three cities, his persecutions at which are appealed to in the Epistle; and not only so, but to have suffered these persecutions both in immediate succession, and in the order in which the cities are mentioned in the Epistle. The conformity also extends to another circumstance. In the apostolic history Lystra and Derbe are commonly mentioned together: in the quotation from the Epistle Lystra is mentioned, and not Derbe. And the distinction will appear on this occasion to be accurate; for St. Paul is here enumerating his persecutions: and although he underwent

Grievous persecutions in each of the three cities through which he passed to Derbe, at Derbe itself he met with none: "The next day he departed," says the historian, "to Derbe; and when they had preached the gospel to that city, and had taught many, they returned again to Lystra." The Epistle, therefore, in the names of the cities, in the order in which they are enumerated, and in the place at which the enumeration stops, corresponds exactly with the history.<sup>5</sup>

But a second question remains, namely, how these persecutions were "known" to Timothy, or why the Apostle should recall these in particular to his remembrance, rather than many other persecutions with which his ministry had been attended. When some time, probably three years, afterwards (*vide* Pearson's *Annales Paulini*), St. Paul made a second journey through the same country, "in order to go again and

<sup>5</sup> [The exactitude of the geographical order in which these places are enumerated, is a matter of very great importance in regard to the manner in which we are here looking at St. Paul's Epistles. The order is of no moment, as respects the mere facts that occurred at these places: but if we are dealing with a natural reminiscence, on the part of St. Paul, of events which affected him very deeply, the case is much altered. See APPENDIX I. on Coincidences connected with Geography.—H.]

visit the brethren in every city where he had preached the word of the Lord," we read, Acts, xvi. 1, that, "when he came to Derbe and Lystra, behold, a certain disciple was there named Timotheus." One or other therefore of these cities was the place of Timothy's abode. We read moreover that he was well reported of by the brethren that were at Lystra and Iconium; so that he must have been well acquainted with these places. Also again, when Paul came to Derbe and Lystra, Timothy was already a disciple; "Behold a certain disciple was there named Timotheus." He must, therefore, have been converted *before*. But since it is expressly stated in the Epistle, that Timothy was converted by Paul himself, that he was "his own son in the faith;" it follows that he must have been converted by him upon his former journey into those parts; which was the very time when the Apostle underwent the persecutions referred to in the Epistle. Upon the whole then, persecutions at the several cities named in the Epistle are expressly recorded in the Acts; and Timothy's knowledge of this part of St. Paul's history, which knowledge is appealed to in the Epistle, is fairly deduced from the place of his abode, and the time of his conversion. It may further be observed, that it

is probable from this account, that St. Paul was in the midst of these persecutions when Timothy became known to him. No wonder then that the Apostle, though in a letter written long afterwards, should remind his favourite convert of those scenes of affliction and distress in which they first met.

Although this coincidence, as to the names of the cities, be more specific and direct than many which we have pointed out, yet I apprehend there is no just reason for thinking it to be artificial; for had the writer of the Epistle sought a coincidence with the history upon this head, and searched the Acts of the Apostles for the purpose, I conceive he would have sent us at once to Philippi and Thessalonica, where Paul suffered persecution, and where, from what is stated, it may easily be gathered that Timothy accompanied him, rather than have appealed to persecutions as known to Timothy, in the account of which persecutions Timothy's presence is not mentioned; it not being till after one entire chapter, and in the history of a journey three years future to this, that Timothy's name occurs in the Acts of the Apostles for the first time.

## CHAPTER XIII.

### THE EPISTLE TO TITUS.

#### No. I.

A VERY characteristic circumstance in this Epistle, is the quotation from Epimenides (i. 12); "One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies."

*Κρήτες ἀεὶ ψεύσται, κακὰ θηρία, γαστέρες ἄργαί.*

I call this quotation characteristic, because no writer in the New Testament, except St. Paul, appealed to heathen testimony; and because St. Paul repeatedly did so. In his celebrated speech at Athens, preserved in Acts xvii., he tells his audience (ver. 28,) that "in God we live, and move, and have our being; as certain also of your own poets have said, For we are also His offspring."

*—τοῦ γὰρ καὶ γένος ἐσμὲν.*

The reader will perceive much similarity of manner in these two passages. The reference to the speech is to a heathen poet; it is the same in the Epistle. In the speech the Apostle urges his hearers with the authority of a poet of *their own*; in the Epistle he avails himself of the same advantage. Yet there is a variation, which shows that the hint of inserting a quotation in the Epistle was not, as it may be suspected, borrowed from seeing the like practice attributed to St. Paul in the history; and it is this, that in the Epistle the author cited is called a *prophet*, "one of themselves, even a *prophet* of their own." Whatever might be the reason for calling Epimenides a prophet; whether the names of poet and prophet were occasionally convertible; whether Epimenides in particular had obtained that title, as Grotius seems to have proved; or whether the appellation was given to him, in this instance, as having delivered a description of the Cretan character, which the future state of morals among them verified; whatever was the reason (and any of these reasons will account for the variation, supposing St. Paul to have been the author), one point is plain, namely, if the Epistle had been forged, and the author had inserted a quotation in it merely from having

seen an example of the same kind in a speech ascribed to St. Paul, he would so far have imitated his original, as to have introduced his quotation in the same manner; that is, he would have given to Epimenides the title which he saw there given to Aratus. The other side of the alternative is that the history took the hint from the Epistle. But that the author of the Acts of the Apostles had not the Epistle to Titus before him, at least that he did not use it as one of the documents or materials of his narrative, is rendered nearly certain by the observation that the name of Titus does not once occur in his book.

It is well known, and was remarked by St. Jerome, that the apothegm, 1 Cor. xv. 33, "evil communications corrupt good manners," is an iambic of Menander's;

*φθείρουσιν ἥθη χρήσθ' ὁμιλίας κακάι.*

Here we have another unaffected instance of the same turn and habit of composition. Probably there are some hitherto unnoticed; and more, which the loss of the original author renders impossible to be now ascertained.

## No. II.

There exists a visible affinity between the

Epistle to Titus and the first Epistle to Timothy. Both letters were addressed to persons left by the writer to preside in their respective Churches during his absence. Both letters are principally occupied in describing the qualifications to be sought for, in those whom they should appoint to offices in the Church; and the ingredients of this description are in both letters nearly the same. Timothy and Titus are likewise cautioned against the same prevailing corruptions, and, in particular, against the same misdirection of their cares and studies. This affinity obtains, not only in the subject of the letters, which from the similarity of situation in the persons to whom they were addressed, might be expected to be somewhat alike, but extends in a great variety of instances, to the phrases and expressions. The writer accosts his two friends with the same salutation, and passes on to the business of his letter by the same transition.

“Unto Timothy, *my own son in the faith*: Grace, mercy, and peace from God our Father, and Jesus Christ our Lord.<sup>1</sup> *As I besought thee*

<sup>1</sup> [It is worthy of note that the two Epistles to Timothy are bound together by the peculiar salutation, “*grace, mercy, and peace,*” which St. Paul does not use in his General Epistles. In the corresponding place of the letter to Titus the word “*mercy,*” according to the best MSS., is not found.—H.]



*to abide still at Ephesus, when I went into Macedonia,*" &c., 1 Tim. i. 2, 3.

"To Titus, *mine own son after the common faith*: Grace, mercy, and peace from God the Father, and the Lord Jesus Christ our Saviour, *For this cause left I thee in Crete,*" &c. Tit. i. 4, 5.

If Timothy was "not to *give heed to fables* and endless *genealogies*, which minister *questions*" (1 Tim. i. 4), Titus also was to "avoid foolish *questions*, and *genealogies*, and contentions" (iii. 9;) and was to rebuke them sharply, "*not giving heed to Jewish fables*" (i. 14). If Timothy was to be a pattern (τύπος), 1 Tim. iv. 12; so was Titus (ii. 7). If Timothy was to "let no man despise his youth," 1 Tim. iv. 12; Titus also was to "let no man despise him" (ii. 15). This verbal consent is also observable in some very peculiar expressions, which have no relation to the particular character of Timothy or Titus.

The phrase "it is a faithful saying" (πιστὸς ὁ λόγος), made use of to preface some sentence upon which the writer lays a more than ordinary stress, occurs three times in the first Epistle to Timothy, once in the second, and once in the Epistle before us, and in no other part of St. Paul's writings; and it is remarkable that these three Epistles were probably all written towards

the conclusion of his life ; and that they are the only Epistles which were written after his first imprisonment at Rome.<sup>2</sup>

The same observation belongs to another singularity of expression, and that is in the epithet “ sound ” (ὕγιαίνων), as applied to words or doctrine. It is thus used, twice in the first Epistle to Timothy, twice in the second, and three times in the Epistle to Titus, besides two cognate expressions ὑγιαίνοντας τῇ πίστει and λόγον ὑγιᾶ, and it is found, in the same sense, in no other part of the New Testament.

The phrase “ God our Saviour ” stands in nearly the same predicament. It is repeated three times in the first Epistle to Timothy, as many in the Epistle to Titus, and in no other book of the New Testament occurs at all, except once in the Epistle of Jude.

Similar terms intermixed indeed with others, are employed, in the two Epistles, in enumerating the qualifications required in those, who should be advanced to stations of authority in the Church.

“ A bishop must be blameless, *the husband of one wife*, vigilant, *sober*, of good behaviour, *given to hospitality*, apt to teach, *not given to wine*, no

<sup>2</sup> [See APPENDIX IX. on the “ Faithful Sayings ” of the Pastoral Epistles.—H.]

*striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with all gravity.*"<sup>3</sup> 1 Tim. iii. 2—4.

"If any be *blameless, the husband of one wife*, having faithful children not accused of riot, or unruly; for a bishop must be blameless, as the steward of God; not self-willed, not soon angry, *not given to wine, no striker, not given to filthy lucre; but a lover of hospitality*, a lover of good men, sober, just, holy, temperate."<sup>4</sup> Titus i. 6—8.

The most natural account which can be given of these resemblances, is to suppose that the two Epistles were written nearly at the same time, and while the same ideas and phrases dwelt in the writer's mind. Let us inquire therefore, whether the notes of time, extant in the two Epistles, in any manner favour this supposition.

<sup>3</sup> Δεῖ οὖν τὸν ἐπίσκοπον ἀνεπίληπτον εἶναι, μιᾷς γυναικὸς ἄνδρα, νηφάλιον, σώφρονα, κόσμιον, φιλόξενον, διδακτικόν, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· ἀλλ' ἐπεικῆ, ἁμαχον, ἀφιλάργυρον· τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, τέκνα ἔχοντα ἐν ὑποταγῇ μετὰ πάσης σεμνότητος.


<sup>4</sup> Εἴ τις ἐστὶν ἀνέγκλητος, μιᾷς γυναικὸς ἄνθρωπος, τέκνα ἔχων πιστά, μὴ ἐν κατηγορίᾳ ἁσωτίας, ἢ ἀνυπότακτα. Δεῖ γὰρ τὸν ἐπίσκοπον ἀνέγκλητον εἶναι, ὡς Θεοῦ οἰκονόμον· μὴ αὐθάδη, μὴ ὀργίλον, μὴ πάροινον, μὴ πλήκτην, μὴ αἰσχροκερδῆ· ἀλλὰ φιλόξενον, φιλάγαθον, σώφρονα, δίκαιον, δσιον, ἐγκρατῆ.

We have seen that it was necessary to refer the first Epistle to Timothy to a date subsequent to St. Paul's first imprisonment at Rome, because there was no journey into Macedonia prior to that event, which accorded with the circumstance of leaving "Timothy behind at Ephesus." The journey of St. Paul from Crete, alluded to in the Epistle before us, and in which Titus "was left in Crete to set in order the things that were wanting," must, in like manner, be carried to the period which intervened between his first and second imprisonment. For the history, which reaches, we know, to the time of St. Paul's first imprisonment, contains no account of his going to Crete, except upon his voyage as a prisoner to Rome; and that this could not be the occasion referred to in our Epistle is evident from hence, that when St. Paul wrote this Epistle, he appears to have been at liberty; whereas, after that voyage, he continued for two years at least in confinement. Again, it is agreed that St. Paul wrote his first Epistle to Timothy from Macedonia;<sup>5</sup> "As I besought thee to abide still at Ephesus, when I

<sup>5</sup> [It cannot be absolutely concluded from the form of expression, that St. Paul was in Macedonia when he wrote this, though it is most probable that the first Epistle to Timothy was written there.—H.]

went (or came) into Macedonia." And that he was in these parts, that is, in this peninsula, when he wrote the Epistle to Titus, is rendered probable by his directing Titus to come to him to Nicopolis: "When I shall send Artemas unto thee or Tychicus, be diligent (make haste) to come unto me to Nicopolis; for I have determined there to winter." The most noted city of that name was in Epirus, near to Actium. And I think the form of speaking, as well as the nature of the case, renders it probable, that the writer was at Nicopolis, or in the neighbourhood thereof, when he dictated this direction to Titus.

Upon the whole, if we may be allowed to suppose that St. Paul, after his liberation at Rome, sailed into Asia, taking Crete in his way; that from Asia, and from Ephesus, the capital of that country, he proceeded into Macedonia, and crossing the peninsula in his progress, came into the neighbourhood of Nicopolis; we have a route which falls in with everything. It executes the intention expressed by the Apostle of visiting Colosse and Philippi as soon as he should be set at liberty at Rome. It allows him to leave Titus at Crete, and Timothy at Ephesus, as he went into Macedonia; and to write to both not long after from the peninsula of Greece, and probably



from the neighbourhood of Nicopolis ; thus bringing together the dates of these two letters, and thereby accounting for that affinity between them, both in subject and language, which our remarks have pointed out.\* I confess that the journey, which we have thus traced out for St. Paul, is, in a great measure, hypothetical ; but it should be observed, that it is a species of consistency, which seldom belongs to falsehood, to admit of an hypothesis, which includes a great number of independent circumstances without contradiction.

\* [There are more ways than one in which a journey can be hypothetically arranged to meet the case. See "Life and Epistles of St. Paul" and the "Horæ Apostolicæ" of Professor Birks. It is, however, quite enough, if it is possible to construct *one* journey which fits the notices of time and place that must be harmonized.—H.]


## CHAPTER XIV.

THE EPISTLE TO PHILEMON.

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## No. I.

THE singular correspondency between this Epistle and that to the Colossians has been remarked already. An assertion in the Epistle to the Colossians, namely, that "Onesimus was one of them," is verified by the Epistle to Philemon; and is verified, not by any mention of Colosse, by any the most distant intimation concerning the place of Philemon's abode; but simply by stating Onesimus to be Philemon's servant, and by joining in the salutation Philemon with Archippus; for this Archippus, when we go back to the Epistle to the Colossians, appears to have been an inhabitant of that city, and, as it should seem, to have held an office of authority in that Church. The case stands thus. Take the Epistle to the Colossians alone, and no cir-



Cumstance is discoverable which makes out the assertion, that Onesimus was "one of them." Take the Epistle to Philemon alone, and nothing at all appears concerning the place to which Philemon or his servant Onesimus belonged. For anything that is said in the Epistle, Philemon might have been a Thessalonian, a Philippian, or an Ephesian, as well as a Colossian. Put the two Epistles together and the matter is clear. The reader perceives a *junction* of circumstances, which ascertains the conclusion at once. Now, all that is necessary to be added in this place is, that this correspondency evinces the genuineness of one Epistle, as well as of the other. It is like comparing the two parts of a cloven tally. Coincidence proves the authenticity of both.

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## No. II.

And this coincidence is perfect; not only in the main article of showing, by implication, Onesimus to be a Colossian, but in many dependent circumstances.

1. "I beseech thee for my son Onesimus, whom *I have sent again*" (ver. 10—12). It appears from the Epistle to the Colossians, that,



in truth, Onesimus was sent at that time to Colosse: "All my state shall Tychicus declare, whom I have sent unto you for the same purpose, *with Onesimus*, a faithful and beloved brother." Coloss. iv. 7—9.

2. "I beseech thee for my son Onesimus, *whom I have begotten in my bonds*" (ver. 10). It appears from the preceding quotation, that Onesimus was with St. Paul when he wrote the Epistle to the Colossians; and that he wrote that Epistle *in imprisonment* is evident from his declaration, chap. iv. 3: "Praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also *in bonds*."

3. St. Paul bids Philemon prepare for him a lodging:<sup>1</sup> "For I trust," says he, "that, through your prayers, I shall be given unto you." This agrees with expectation of speedy deliverance, which he expressed in another Epistle written during the same imprisonment: "Him" (Timothy) "I hope to send presently, so soon as I shall see how it will go with me; *but I trust*

<sup>1</sup> [It might have been better to have thrown this paragraph into the form of a note at the foot of the page: for it is to be observed that it relates to a coincidence between the Epistle to Philemon and—not the Epistle to the Colossians, but—that to the Philippians.—H.]

*in the Lord that I also myself shall come shortly."*  
Phil. ii. 23, 24.

4. As the letter to Philemon, and that to the Colossians, were written at the same time, and sent by the same messenger, the one to a particular inhabitant, the other to the Church of Colosse, it may be expected that the same, or nearly the same persons would be about St. Paul, and join with him, as was the practice, in the salutations of the Epistles. Accordingly, we find the names of Aristarchus, Marcus, Epaphras, Luke, and Demas, in both Epistles. Timothy, who is joined with St. Paul in the superscription of the Epistle to the Colossians, is joined with him in this. Tychicus did not salute Philemon, because he accompanied the Epistle to Colosse, and would undoubtedly there see him. Yet the reader of the Epistle to Philemon will remark one considerable diversity in the catalogue of saluting friends, and which shows that the catalogue was not copied from that to the Colossians. In the Epistle to the Colossians, Aristarchus is called by St. Paul his fellow-prisoner (Coloss. iv. 10); in the Epistle to Philemon, Aristarchus is mentioned without any addition, and the title of fellow-prisoner is given to Epaphras.<sup>2</sup>

<sup>2</sup> Dr. Benson observes, and perhaps truly, that the

And let it also be observed, that notwithstanding the close and circumstantial agreement between the two Epistles, this is not the case of an opening left in a genuine writing, which an impostor is induced to fill up; nor of a reference to some writing not extant, which sets a sophist at work to supply the loss, in like manner as, because St. Paul was supposed (Coloss. iv. 16), to allude to an Epistle written by him to the Laodiceans, some person has from thence taken the hint of uttering a forgery under that title. The present, I say, is not that case; for Philemon's name is not mentioned in the Epistle to the Colossians; Onesimus' servile condition is nowhere hinted at, any more than his crime, his flight, or the place or time of his conversion. The story therefore of the Epistle, if it be as a fiction, is a fiction to which the author could not have been guided, by anything he had read in St. Paul's genuine writings.

appellation of fellow-prisoner, as applied by St. Paul to Epaphras, did not imply that they were imprisoned together *at the time*; any more than your calling a person your fellow-traveller, imports that you are then upon your travels. If he had upon any former occasion travelled with you, you might afterwards speak of him under that title. It is just so with the term fellow-prisoner.

## No. III.

Ver. 4, 5: "I thank my God, making mention of thee always in my prayers; hearing of thy love and faith, which thou hast toward the Lord Jesus, and toward all saints."

*"Hearing of thy love and faith."* This is the form of speech which St. Paul was wont to use towards those Churches which he had not seen, or then visited: see Rom. i. 8; Ephes. i. 15; Col. i. 3, 4. Towards those Churches and persons with whom he was previously acquainted, he employed a different phrase; as, "I thank my God always on your behalf," 1 Cor. i. 4; 2 Thess. i. 3; or, "upon every remembrance of you," Phil. i. 3; 1 Thess. i. 2, 3; 2 Tim. i. 3; and never speaks of *hearing of them*. Yet, I think, it must be concluded, from verse 19 of this Epistle, that Philemon had been converted by St. Paul himself: "Albeit, I do not say to thee, how *thou owest unto me* even thine own self besides." Here then is a peculiarity. Let us inquire whether the Epistle supplies any circumstance which will account for it. We have seen that it may be made out, not from the Epistle itself, but from a comparison of the Epistle with that to the Colossians, that Philemon was an inhabitant of Colosse; and it further

appears, from the Epistle to the Colossians, that St. Paul had never been in that city : " I would that ye knew what great conflict I have for you and for them at Laodicea, and for as many as have not seen my face in the flesh." Col. ii. 1. Although, therefore, St. Paul had formerly met with Philemon at some other place, and had been the immediate instrument of his conversion, yet Philemon's faith and conduct afterwards, inasmuch as he lived in a city which St. Paul had never visited, could only be known to him by fame and reputation.

#### No. IV.

The tenderness and delicacy of this Epistle have been long admired : " Though I might be much bold in Christ to enjoin thee that which is convenient, yet for love's sake I rather beseech thee, being such a one as Paul the aged, and now also a prisoner of Jesus Christ. I beseech thee for my son Onesimus, whom I have begotten in my bonds." There is something certainly very melting and persuasive in this, and every part of the Epistle. Yet, in my opinion, the character of St. Paul prevails in it throughout. The warm, affectionate, authoritative teacher

is interceding with an absent friend for a beloved convert. He urges his suit with an earnestness, befitting perhaps not so much the occasion, as the ardour and sensibility of his own mind. Here also, as everywhere, he shows himself conscious of the weight and dignity of his mission ; nor does he suffer Philemon for a moment to forget it : “ *I might* be much bold in Christ to enjoin thee that which is convenient.” He is careful also to recall, though obliquely, to Philemon’s memory, the sacred obligation under which he had laid him, by bringing to him the knowledge of Jesus Christ : “ I do not say to thee, how thou owest to me even thine own self besides.” Without laying aside, therefore, the apostolic character, our author softens the imperative style of his address, by mixing with it every sentiment and consideration that could move the heart of his correspondent. Aged and in prison, he is content to supplicate and entreat. Onesimus was rendered dear to him by his conversion and his services ; the child of his affliction, and “ ministering unto him in the bonds of the gospel.” This ought to recommend him, whatever had been his fault, to Philemon’s forgiveness : “ Receive him as myself, as my own bowels.” Everything, however, should be voluntary. St. Paul was determined that Philemon’s

compliance should flow from his own bounty ; “ Without thy mind would I do nothing, that thy benefit should not be as it were of necessity, but willingly ; ” trusting nevertheless to his gratitude and attachment for the performance of all that he requested, and for more ; “ Having confidence in thy obedience, I wrote unto thee, knowing that thou wilt also do more than I say.”

St. Paul's discourse at Miletus ; his speech before Agrippa ; his Epistle to the Romans, as hath been remarked (No. VIII.) ; that to the Galatians, iv. 11—20 ; to the Philippians, i. 29—ii. 2 ; the second to the Corinthians, vi. 1—13 ; and indeed some part or other of almost every Epistle, exhibit examples of a similar application to the feelings and affections of the persons whom he addresses. And it is observable, that these pathetic effusions, drawn for the most part from his own sufferings and situation, usually precede a command, soften a rebuke, or mitigate the harshness of some disagreeable truth.

<sup>1</sup> [See APPENDIX III. on St. Paul's Character.—H.]

## CHAPTER XV.

### THE SUBSCRIPTIONS OF THE EPISTLES.

SIX of these *subscriptions* are false or improbable; that is, they are either absolutely contradicted by the contents of the Epistle, or are difficult to be reconciled with them.

I. The subscription of the first Epistle to the Corinthians states that it was written from Philippi, notwithstanding that, in chap. xvi. 8, St. Paul informs the Corinthians, that he will "tarry at Ephesus until Pentecost;" and notwithstanding that he begins the salutations in the Epistle, by telling them "the churches of Asia salute you;" a pretty evident indication that he himself was in Asia at this time.

II. The Epistle to the Galatians is by the subscription dated from Rome; yet, in the Epistle itself, St. Paul expresses his surprise "that they were *so soon* removed from him that



called them ;” whereas his journey to Rome was ten years posterior to the conversion of the Galatians.<sup>1</sup> And what, I think, is more conclusive, the author, though speaking of himself in this more than any other Epistle, does not once mention his bonds, or call himself a prisoner ; which he has not failed to do in every one of the four Epistles written from that city, and during that imprisonment.<sup>2</sup>

III. The first Epistle to the Thessalonians was written, the subscription tells us, from Athens ; yet the Epistle refers expressly to the coming of Timotheus from Thessalonica (iii. 6) ; and the history informs us, Acts xviii. 5, that Timothy came out of Macedonia to St. Paul at *Corinth*.<sup>3</sup>

<sup>1</sup> [Gal. i. 6. The word *ταχέως* in this place probably refers, not to any point of time, but (as in 1 Tim. i. 22) to acting hastily and without due consideration. Hence no inference can be drawn from this passage as to the date of the Epistle to the Galatians. Other circumstances, however, decide that the subscription, which dates it from Rome, is incorrect. See APPENDIX V. on the date of this Epistle.—H.]

<sup>2</sup> [The phrase “*had not failed*” seems to imply that Paley held the Epistle to the Galatians to be later in date than those addressed to the Ephesians, Colossians, Philipians, and Philemon, whereas it was much earlier. See APPENDIX, as above.—H.]

<sup>3</sup> [It is conceivable, however, that St. Paul may have written this Epistle at Athens, after Timotheus rejoined

IV. The second Epistle to the Thessalonians is dated, and without any discoverable reason, from Athens also. If it be truly the *second*; if it refer, as it appears to do (ii. 2), to the first, and the first was written from Corinth, the place must be erroneously assigned, for the history does not allow us to suppose that St. Paul, after he had reached Corinth, went back to Athens.<sup>4</sup>

V. The first Epistle to Timothy the subscription asserts to have been sent from Laodicea; yet, when St Paul writes, "I besought thee to abide still at Ephesus, *πορευόμενος εἰς Μακεδονίαν* (when I set out for Macedonia)," the reader is naturally led to conclude, that he wrote the letter upon his arrival in that country.

VI. The Epistle to Titus is dated from Nicopolis in Macedonia, while no city of that name is known to have existed in that province.

The use, and the only use, which I make of these observations is to show how easily errors and contradictions steal in where the writer is him there, and before he sent him back into Macedonia. See on 1 Thessalonians, No. iv.—H.]

<sup>4</sup> [Athens is so near to Corinth, that it is possible St. Paul might have revisited the former place, and written an Epistle there during his stay of eighteen months at the latter place. See Acts xviii. 11.—H.]

not guided by original knowledge. There are only eleven distinct assignments of date to St. Paul's Epistles (for the four written from Rome may be considered as plainly contemporary); and of these, six seem to be erroneous. I do not attribute any authority to these subscriptions. I believe them to have been conjectures founded sometimes upon loose traditions, but more generally upon a consideration of some particular text, without sufficiently comparing it with other parts of the Epistle, with different Epistles, or with the history. Suppose then that the subscriptions had come down to us as authentic parts of the Epistles, there would have been more contrarieties and difficulties arising out of these final verses, than from all the rest of the volume. Yet, if the Epistles had been forged, the whole must have been made up of the same elements as those of which the subscriptions are composed, namely, tradition, conjecture, and inference: and it would have remained to be accounted for, how, while so many errors were crowded into the concluding clauses of the letters, so much consistency should be preserved in other parts.<sup>5</sup>

<sup>5</sup> [These remarks tend to show how completely this kind of investigation belongs to modern times, and how

The same reflection arises from observing the oversights and mistakes which learned men have committed, when arguing upon allusions which relate to time and place, or when endeavouring to digest scattered circumstances into a continued story. It is indeed the same case; for these subscriptions must be regarded as ancient scholia, and as nothing more. Of this liability to error I can present the reader with a notable instance; and which I bring forward for no other purpose than that to which I apply the erroneous subscriptions. Ludovicus Capellus, in that part of his *Historia Apostolica Illustrata*, which is entitled *De Ordine* Epist. Paul., writing upon the second Epistle to the Corinthians, triumphs unmercifully over the want of sagacity in Baronius, who, it seems, makes St. Paul write his Epistle to Titus from Macedonia upon his second visit into that province; whereas it appears from the history, that Titus, instead of being in Crete where the Epistle places him, was at that time sent by the Apostle from Macedonia to Corinth. “Animadvertere est,” says Capellus, “*magnam hominis illius ἀβελειάν* qui vult Titum a Paulo in Cretam abductum, illicque relictum, cum inde Nicopolim navigaret, much valuable evidence is gained by the exercise of exact criticism.—H.]

quem tamen agnoscit a Paulo ex Macedonia missum esse Corinthum." This probably will be thought a detection of inconsistency in Baronius. But what is the most remarkable, is, that in the same chapter in which he thus indulges his contempt of Baronius' judgment, Capellus himself falls into an error of the same kind, and more gross and palpable than that which he reproves. For he begins the chapter by stating the second Epistle to the Corinthians and the first Epistle to Timothy, to be nearly contemporary; to have been both written during the Apostle's second visit into Macedonia: and that a doubt subsisted concerning the immediate priority of their dates: "Posterior ad eosdem Corinthios epistola, et prior ad Timotheum certant de prioritate, et sub judice lis est: utraque autem scripta est paulo postquam Paulus Epheso discessisset, adeoque dum Macedoniam peragraret, sed utra tempore præcedat, non liquet."<sup>6</sup> Now, in the first place, it is highly improbable that the two Epistles should

<sup>6</sup> "The second Epistle to the Corinthians, and the first to Timothy, contend for the priority, and the matter yet undecided; each, however, was written soon after Paul had departed from Ephesus, and therefore while he was passing through Macedonia, but which was first time does not appear."

have been written either nearly together, or during the same journey through Macedonia; for in the Epistle to the Corinthians, Timothy appears to have been *with* St. Paul: in the Epistle addressed to him, to have been left behind at Ephesus, and not only left behind, but directed to continue there, till St. Paul should return to that city. In the second place, it is inconceivable, that a question should be proposed concerning the priority of date of the two Epistles; for, when St. Paul, in his Epistle to Timothy, opens his address to him by saying, "as I besought thee to abide still at Ephesus when I went into Macedonia," no reader can doubt but that he here refers to the *last* interview which had passed between them; that he had not seen him since; whereas if the Epistle be posterior to that to the Corinthians, yet written upon the same visit into Macedonia, this could not be true; for as Timothy was along with St. Paul when he wrote to the Corinthians, he must, upon this supposition, have passed over to St. Paul in Macedonia after he had been left by him at Ephesus, and must have returned to Ephesus again before the Epistle was written. What misled Ludovicus Capellus was simply this, that he had entirely overlooked Timothy's name in the superscription of the second Epistle

to the Corinthians. Which oversight appears not only in the quotation which we have given, but from his telling us, as he does, that Timothy came from Ephesus to St. Paul at *Corinth*, whereas the superscription proves that Timothy was already with St. Paul when he wrote to the Corinthians from Macedonia.

## CHAPTER XVI.

## THE CONCLUSION.

IN the outset of this inquiry, the reader was directed to consider the Acts of the Apostles and the thirteen Epistles of St. Paul as certain ancient manuscripts lately discovered in the closet of some celebrated library. We have adhered to this view of the subject. External evidence of every kind has been removed out of sight; and our endeavours have been employed to collect the indications of truth and authenticity, which appeared to exist in the writings themselves, and to result from a comparison of their different parts. It is not however necessary to continue this supposition longer. The testimony which other remains of contemporary, or the monuments of adjoining ages afford to the reception, notoriety, and public estimation of a book, forms no doubt the first proof of its genuineness. And in no books whatever is this proof more complete, than in those at present



under our consideration. The inquiries of learned men, and, above all, of the excellent Lardner, who never overstates a point of evidence, and whose fidelity in citing his authorities has in no one instance been impeached, have established, concerning these writings, the following propositions:—

I. That in the age immediately posterior to that in which St. Paul lived, his letters were publicly read and acknowledged.<sup>1</sup>

Some of them are quoted or alluded to by almost every Christian writer that followed, by Clement of Rome, by Hermas, by Ignatius, by Polycarp, disciples or contemporaries of the Apostles; by Justin Martyr, by the Churches of Gaul, by Irenæus, by Athenagoras, by Theophilus, by Clement of Alexandria, by Hermias, by Tertullian, who occupied the succeeding age. Now when we find a book quoted or referred to by an ancient author, we are entitled to conclude, that it was read and received in the age and country in which that author lived. And this conclusion does not, in any degree, rest upon the judgment or character of the author making such reference. Proceeding by this rule, we

<sup>1</sup> [The facts named in this article, and the conclusions drawn from them, are dealt with more fully in Paley's book on "The Evidences of Christianity."—H.]

have, concerning the first Epistle to the Corinthians in particular, within forty years after the Epistle was written, evidence, not only of its being extant at Corinth, but of its being known and read at Rome. Clement, bishop of that City, writing to the Church of Corinth, uses these words; "Take into your hands the Epistle of the blessed Paul the Apostle. What did he at first write unto you in the beginning of the Gospel? Verily he did by the spirit admonish you concerning himself and Cephas and Apollos, because that even then you did form parties." This was written at a time when probably some must have been living at Corinth, who remembered St. Paul's ministry there, and the receipt of the Epistle. The testimony is still more valuable, as it shows that the Epistles were preserved in the Churches to which they were sent, and that they were spread and propagated from them to the rest of the Christian community. Agreeably to which natural mode and order of their publication, Tertullian, a century afterwards, for proof of the integrity and genuineness of the apostolic writings, bids, "any one, who is willing to exercise his curiosity profitably in the business of his salvation, to visit the apos-

<sup>2</sup> See Lardner, vol. xii. p. 22.

tolical Churches, in which their very authentic letters are recited, *ipsæ authenticæ literæ eorum recitantur.*" Then he goes on : " Is Achaia near you? You have Corinth. If you are not far from Macedonia, you have Philippi, you have Thessalonica. If you can go to Asia, you have Ephesus ; but if you are near to Italy, you have Rome."<sup>3</sup> I adduce this passage to show, that the distinct Churches, or Christian societies, to which St. Paul's Epistles were sent, subsisted for some ages afterwards; that his several Epistles were all along respectively read in those Churches; that Christians at large received them from those Churches, and appealed to those Churches for their original and authenticity.

Arguing in like manner from citations and allusions, we have, within the space of a hundred and fifty years from the time that the first of St. Paul's Epistles was written, proofs of almost all of them being read, in Palestine, Syria, the countries of Asia Minor, in Egypt, in that part of Africa which used the Latin tongue, in Greece, Italy, and Gaul.<sup>4</sup> I do not mean simply to assert, that, within the space of a hundred and fifty years, St. Paul's Epistles were read in those countries, for I believe that they were read and

<sup>3</sup> Lardner, vol. ii. p. 598.

<sup>4</sup> See Lardner's "Recapitulation," vol. xii. p. 53.

circulated from the beginning; but that proofs of their being so read occur within that period. And when it is considered how few of the primitive Christians wrote, and of what is written how much is lost, we are to account it extraordinary, or rather as a sure proof of the extensiveness of the reputation of these writings, and of the general respect in which they were held, that so many testimonies, and of such antiquity, are still extant. "In the remaining works of Irenæus, Clement of Alexandria, and Tertullian, there are perhaps more and larger quotations of the small volume of the New Testament, than of all the works of Cicero, in the writers of all characters for several ages."<sup>5</sup> We must add, that the Epistles of St. Paul come in for their full share of this observation; and that all the thirteen Epistles, except that to Philemon, which is not quoted by Irenæus or Clement, and which probably escaped notice merely by its brevity, are severally cited, and expressly recognized as St. Paul's, by each of these Christian writers. The Ebionites, an early, though inconsiderable Christian sect, rejected St. Paul and his Epistles;<sup>6</sup> that is, they rejected these Epistles, not because they were not, but because they were St. Paul's; and

<sup>5</sup> Lardner, vol. xii. p. 53.<sup>6</sup> *Ibid.* vol. ii. p. 808.

because, adhering to the obligation of the Jewish law, they chose to dispute his doctrine and authority. Their suffrage as to the genuineness of the Epistles does not contradict that of other Christians. Marcion, an heretical writer in the former part of the second century, is said by Tertullian to have rejected three of the Epistles which we now receive, namely, the two Epistles to Timothy, and the Epistle to Titus. It appears to me not improbable, that Marcion might make some such distinction as this, that no apostolic Epistle was to be admitted which was not read or attested by the Church to which it was sent; for it is remarkable, that, together with these Epistles to private persons, he rejected also the catholic Epistles. Now the catholic Epistles and the Epistles to private persons agree in the circumstance of wanting this particular species of attestation. Marcion, it seems, acknowledged the Epistle to Philemon, and is upbraided for his inconsistency in doing so by Tertullian,<sup>7</sup> who asks, "why, when he received a letter written to a single person, he should refuse two to Timothy and one to Titus composed upon the affairs of the Church?" This passage so far favours our account of Marcion's objection, as it shows that

<sup>7</sup> Lardner, vol. xiv. p. 455.

the objection was supposed by Tertullian to have been founded in something which belonged to the nature of a private letter.

Nothing of the works of Marcion remains. Probably he was, after all, a rash, arbitrary, licentious critic (if he deserved indeed the name of critic), and who offered no reason for his determination. What St. Jerome says of him intimates this, and is besides founded in good sense : speaking of him and Basilides, " if they had assigned any reasons," says he, " why they did not reckon these Epistles," namely, the first and second to Timothy and the Epistle to Titus, " to be the Apostle's, we would have endeavoured to have answered them, and perhaps might have satisfied the reader ; but when they take upon them by their own authority, to pronounce one Epistle to be Paul's, and another not, they can only be replied to in the same manner." \* Let it be remembered, however, that Marcion received ten of these Epistles. His authority therefore, even if his credit had been better than it is, forms a very small exception to the uniformity of the evidence. Of Basilides we know still less than we do of Marcion. The same observation however belongs to him, namely, that his

\* Lardner, vol. xiv. p. 458.

objection as far as appears from this passage of St. Jerome, was confined to the three private Epistles. Yet is this the only opinion which can be said to disturb the consent of the first two centuries of the Christian era; for as to Tatian, who is reported by St. Jerome alone to have rejected some of St. Paul's Epistles, the extravagant, or rather delirious notions into which he fell, take away all weight and credit from his judgment. If indeed, St. Jerome's account of this circumstance be correct; for it appears from much older writers than St. Jerome, that Tatian owned and used many of these Epistles.\*

II. They, who in those ages disputed about so many other points, agreed in acknowledging the Scriptures now before us. Contending sects appealed to them in their controversies with equal and unreserved submission. When they were urged by one side, however they might be interpreted or misinterpreted by the other, their authority was not questioned: "*Reliqui omnes,*" says Irenæus, speaking of Marcion, "*falso scientiæ nomine inflati, scripturas quidem confitentur, interpretationes vero convertunt.*"<sup>1</sup>

\* Lardner, vol. i. p. 313.

<sup>1</sup> Iren. advers. Hær., quoted by Lardner, vol. xv. p. 425.

III. When the genuineness of some other writings which were in circulation, and even of a few which are now received into the canon, was contested, these were never called into dispute. Whatever was the objection, or whether, in truth, there ever was any real objection to the authenticity of the second Epistle of St. Peter, the second and third of St. John, the Epistle of St. James, or that of St. Jude, or to the book of the Revelation of St. John, the doubts that appear to have been entertained concerning them, exceedingly strengthen the force of the testimony as to those writings, about which there was no doubt: because it shows that the matter was a subject, among the early Christians, of examination and discussion; and that, where there was any room to doubt, they did doubt.

What Eusebius hath left upon the subject is directly to the purpose of this observation. Eusebius, it is well known, divided the ecclesiastical writings which were extant in his time into three classes; the "*ἀναγρίσματα*, uncontradicted," as he calls them in one chapter, or "scriptures universally acknowledged," as he calls them in another; the "controverted, yet well known and approved by many;" and "the spurious." What were the shades of difference



in the books of the second, or in those of the third class; or what it was precisely that he meant by the term *spurious*, it is not necessary in this place to inquire. It is sufficient for us to find, that the thirteen Epistles of St. Paul are placed by him in the first class without any sort of hesitation or doubt.

It is farther also to be collected from the chapter in which this distinction is laid down, that the method made use of by Eusebius, and by the Christians of his time, namely, the close of the third century, in judging concerning the sacred authority of any books, was to inquire after and consider the testimony of those who lived near the age of the Apostles.<sup>2</sup>

IV. That no ancient writing, which is attested as these Epistles are, hath had its authenticity disproved, or is in fact questioned. The controversies which have been moved concerning suspected writings, as the epistles, for instance, of Phalaris, or the eighteen epistles of Cicero, begin by showing that this attestation is wanting.<sup>3</sup>

<sup>2</sup> Lardner, vol. viii. p. 106.

<sup>3</sup> [Even if this attestation were wanting, we might fall back on the internal evidence of the documents before us: and this would suffice to establish their trustworthiness. But we have the external evidence given to us also as our starting-point.—H.]

That being proved, the question is thrown back upon internal marks of spuriousness or authenticity; and in these the dispute is occupied. In which disputes it is to be observed, that the contested writings are commonly attacked by arguments drawn from some opposition which they betray to "authentic history," to "true epistles," to "the real sentiments or circumstances of the author whom they personate;" "which authentic history, which true epistles, which real sentiments themselves, are no other than ancient documents, whose early existence and reception can be proved, in the manner in which the writings before us are traced up to the age of their reputed author, or to ages near to his. A modern who sits down to compose the history of some ancient period, has no stronger evidence to appeal to for the most confident assertion, or the most undisputed fact that he delivers, than writings, whose genuineness is proved by the same medium through which we evince the authenticity of ours. Nor, while he can have recourse to such authorities as these, does he apprehend any uncertainty in

<sup>4</sup> See the tracts written in the controversy between Tunstal and Middleton upon certain suspected epistles ascribed to Cicero.

his accounts, from the suspicion of spuriousness or imposture in his materials.

V. It cannot be shown that any forgeries properly so called,<sup>5</sup> that is, writings published under the name of the person who did not compose them, made their appearance in the first century of the Christian era, in which century these Epistles undoubtedly existed. I shall set down under this proposition the guarded words of Lardner himself: "There are no quotations of any of them (the spurious and apocryphal books) in the apostolical fathers, by whom I mean Barnabas, Clement of Rome, Hermas, Ignatius, and Polycarp, whose writings reach from the year of our Lord 70 to the year 108. *I say this confidently, because I think it has been proved.*" Lardner, vol. xii. p. 158.

Nor when they did appear were they much used by the primitive Christians. "Irenæus quotes not any of these books. He mentions some of them, but he never quotes them. The same may be said of Tertullian; he has mentioned a book called 'Acts of Paul and Thecla;' but it is only to condemn it."<sup>6</sup> Clement of

<sup>5</sup> I believe that there is a great deal of truth in Dr. Lardner's observation, that comparatively few of those books, which we call apocryphal, were strictly and originally forgeries. See Lardner, vol. xii. p. 167.

<sup>6</sup> [An account of the "Acts of Paul and Thecla" may

**A**lexandria and Origen have mentioned and Quoted several such books, but never as authority, and sometimes with express marks of dislike. Eusebius quotes no such books in any of his works. He has mentioned them indeed, but how? Not by way of approbation, but to show that they were of little or no value; and that they never were received by the sounder part of Christians." Now, if with this, which is advanced after the most minute and diligent examination, we compare what the same cautious writer had before said of our received Scriptures, "that in the works of three only of the above-mentioned fathers, there are more and larger quotations of the small volume of the New Testament, than of all the works of Cicero in the writers of all characters for several ages;" and if, with the marks of obscurity or condemnation, which accompanied the mention of the several apocryphal Christian writings, when they happened to be mentioned at all, we contrast what Dr. Lardner's work completely and in detail makes out concerning the writings which we defend, and what, having so made out, he thought himself authorized in his conclusion to assert, that these books were not only be found in the work of Jones on the Canon of Scripture.—H.]

received from the beginning, but received with the greatest respect; have been publicly and solemnly read in the assemblies of Christians throughout the world, in every age from that time to this; early translated into the languages of divers countries and peoples; commentaries written to explain and illustrate them; quoted by way of proof in all arguments of a religious nature; recommended to the perusal of unbelievers, as containing the authentic account of the Christian doctrine; when we attend, I say, to this representation, we perceive in it, not only full proof of the early notoriety of these books, but a clear and sensible line of discrimination, which separates these from the pretensions of any others.

The Epistles of St. Paul stand particularly free of any doubt or confusion that might arise from this source. Until the conclusion of the fourth century, no intimation appears of any attempt whatever being made to counterfeit these writings; and then it appears only of a single and obscure instance. St. Jerome, who flourished in the year 392, has this expression: "Legunt quidam et ad Laodicenses; sed ab omnibus exploditur;" "there is also an epistle to the Laodiceans, but it is rejected by every-

body.”<sup>7</sup> Theodoret, who wrote in the year 423, speaks of this Epistle in the same terms.<sup>8</sup> Besides these I know not whether any ancient writer mentions it. It was certainly unnoticed during the first three centuries of the Church; and when it came afterwards to be mentioned, it was mentioned only to show, that, though such a writing did exist, it obtained no credit. It is probable that the forgery to which St. Jerome alludes is the Epistle which we now have under that title. If so, as hath been already observed, it is nothing more than a collection of sentences from the genuine Epistles; and was perhaps, at first, rather the exercise of some idle pen, than any serious attempt to impose a forgery upon the public. Of an epistle to the Corinthians under St. Paul’s name, which was brought into Europe in the present century, antiquity is entirely silent. It was unheard of for sixteen centuries; and at this day, though it be extant, and was first found in the Armenian language, it is not, by the Christians of that country, received into their Scriptures.<sup>9</sup> I hope, after this, that there

<sup>7</sup> Lardner, vol. x. p. 103.

<sup>8</sup> *Ibid.* vol. xi. p. 88.

<sup>9</sup> [See Professor Lightfoot and Dean Stanley, as referred to above (pp. 13, 14), on these spurious Epistles to the Laodiceans and Corinthians.—H.]

is no reader who will think there is any competition of credit, or of external proof, between these and the received Epistles; or rather who will not acknowledge the evidence of authenticity to be confirmed by the want of success which attended imposture.

When we take into our hands the letters which the suffrage and consent of antiquity has thus transmitted to us, the first thing that strikes our attention is the air of reality and business, as well as of seriousness and conviction, which pervades the whole. Let the sceptic read them. If he be not sensible of these qualities in them, the argument can have no weight with him. If he be, if he perceive in almost every page the language of a mind actuated by real occasions, and operating upon real circumstances, I would wish it to be observed, that the proof which arises from this perception is not to be deemed occult or imaginary, because it is incapable of being drawn out in words, or of being conveyed to the apprehension of the reader in any other way, than by sending him to the books themselves.<sup>1</sup>

<sup>1</sup> [The broad general features of the internal evidence of St. Paul's Epistles, as presented to the reader on the surface of the documents themselves, are very forcibly


And here, in its proper place, comes in the argument which it has been the office of these pages to unfold. St. Paul's Epistles are connected with his history by their particularity, and by the numerous circumstances which are found in them. When we descend to an examination and comparison of these circumstances, we not only observe the history and the Epistles to be independent documents, unknown to, or at least unconsulted by, each other, but we find the substance, and oftentimes very minute articles, of the history, recognized in the Epistles, by allusions and references, which can neither be imputed to *design*, nor, without a foundation in truth, be accounted for by accident; by hints and expressions and single words dropping as it were fortuitously from the pen of the writer, or drawn forth, each by some occasion proper to the place in which it occurs, but widely removed from any view to consistency or agreement. These, we know, are effects which reality naturally produces, but which, without reality at the bottom, can hardly be conceived to exist.

When therefore, with a body of external evidence, which is relied upon, and which experience proves may safely be relied upon, in appreciating stated in this short paragraph. Their importance cannot be overrated.—H.]



the credit of ancient writings, we combine characters of genuineness and originality which are not found, and which, in the nature and order of things, cannot be expected to be found in ~~any~~ compositions; whatever difficulties we ~~may meet~~ with in other topics of the Christian ~~history~~, we can have little in yielding our ~~assent~~ to the following conclusions; that there ~~was~~ such a person as St. Paul; that he lived in ~~the~~ age which we ascribe to him; that he went ~~about~~ preaching the religion of which Jesus Christ was the founder, and that the letters which we now read were actually written by him upon the subject, and in the course, of that his ministry.

And if it be true that we are in possession of the very letters which St. Paul wrote, let us consider what confirmation they afford to the Christian history. In my opinion they substantiate the whole transaction. The great object of modern research is to come at the epistolary correspondence of the times. Amidst the obscurities, the silence, or the contradictions of history, if a letter can be found, we regard it as the discovery of a land-mark; as that by which we can correct, adjust, or supply the imperfections and uncertainties of other accounts. One cause of the superior credit which is attri-



buted to letters is this, that the facts which they disclose generally come out *incidentally*, and therefore without design to mislead the public by false or exaggerated accounts. This reason may be applied to St. Paul's Epistles with as much justice as to any letters whatever. Nothing could be farther from the intention of the writer than to record any part of his history. That his history was *in fact* made public by these letters, and has by the same means been transmitted to future ages, is a secondary and unthought of effect. The sincerity therefore of the Apostle's declarations cannot reasonably be disputed; at least we are sure that it was not vitiated by any desire of setting himself off to the public at large. But these letters form a part of the muniments of Christianity, as much to be valued for their contents, as for their originality. A more inestimable treasure the care of antiquity could not have sent down to us. Besides the proof they afford of the general reality of St. Paul's history, of the knowledge which the author of the Acts of the Apostles had obtained of that history, and the consequent probability that he was, what he professes himself to have been, a companion of the Apostle's; besides the support they lend to these important inferences, they meet specifically some of the

principal objections upon which the adversaries of Christianity have thought proper to rely. In particular they show,—

I. That Christianity was not a story set on foot amidst the confusions which attended and immediately preceded the destruction of Jerusalem; when many extravagant reports were circulated, when men's minds were broken by terror and distress, when amidst the tumults that surrounded them inquiry was impracticable. These letters show incontestably that the religion had fixed and established itself before this state of things took place.

II. Whereas it has been insinuated, that our Gospels may have been made up of reports and stories, which were current at the time, we may observe that, with respect to the Epistles, this is impossible. A man cannot write the history of his own life from reports;<sup>2</sup> nor, what is the same thing, be led by reports to refer to passages and transactions in which he states himself to have been immediately present and active. I do not allow that this insinuation is applied to the historical part of the New Testament with any colour of justice or probability; but I say, that to the Epistles it is not applicable at all.

<sup>2</sup> [Still less can he describe his own *character* from reports. See No. V. below.—H.]

III. These letters prove that the converts to Christianity were not drawn from the barbarous, the mean, or the ignorant set of men, which the representations of infidelity would sometimes make them. We learn from letters the character not only of the writer, but, in some measure, of the persons to whom they are written. To suppose that these letters were addressed to a rude tribe, incapable of thought or reflection, is just as reasonable as to suppose Locke's Essay on Human Understanding to have been written for the instruction of savages. Whatever may be thought of these letters in other respects, either of diction or argument, they are certainly removed as far as possible from the habits and comprehension of a barbarous people.

IV. St. Paul's history, I mean so much of it as may be collected from his letters, is so *implied* with that of the other Apostles, and with the substance indeed of the Christian history itself, that I apprehend it will be found impossible to admit St. Paul's story (I do not speak of the miraculous part of it) to be true, and yet to reject the rest as fabulous. For instance, can any one believe that there was such a man as Paul, a preacher of Christianity in the age which we assign to him, and *not* believe that there were also at the same time such men as Peter and

James, and other Apostles, who had been companions of Christ during His life, and who after His death published and avowed the same things concerning Him which Paul taught? Judea, and especially Jerusalem, was the scene of Christ's ministry. The witnesses of His miracles lived there. St. Paul, by his own account, as well as that of his historian, appears to have frequently visited this city; to have carried on a communication with the Church there; to have associated with the rulers and elders of that Church, who were some of them Apostles; to have acted, as occasions offered, in correspondence, and sometimes in conjunction with them. Can it, after this, be doubted, but that the religion and the general facts relating to it, which St. Paul appears by his letters to have delivered to the several Churches which he established at a distance, were, at the same time, taught and published at Jerusalem itself, the place where the business was transacted; and taught and published by those who had attended the Founder of the institution in His miraculous, or pretendedly miraculous, ministry?

It is observable, for so it appears both in the Epistles and from the Acts of the Apostles, that Jerusalem, and the society of believers in that city, long continued the centre from which the

missionaries of the religion issued, with which all other Churches maintained a correspondence and connexion, to which they referred their doubts, and to whose relief, in times of public distress, they remitted their charitable assistance. This observation I think material, because it proves that this was not the case of giving out accounts in one country of what is transacted in another, without affording the hearers an opportunity of knowing whether the things related were credited by any, or even published, in the place where they are reported to have passed.

V. St. Paul's letters furnish evidence (and what better evidence than a man's own letters can be desired?) of the soundness and sobriety of his judgment. His caution in distinguishing between the occasional suggestions of inspiration, and the ordinary exercise of his natural understanding, is without example in the history of human enthusiasm. His morality is everywhere calm, pure, and rational; adapted to the condition, the activity, and the business of social life, and of its various relations; free from the over-scrupulousness and austerities of superstition, and from, what was more perhaps to be apprehended, the abstractions of quietism, and the soarings or extravagances of fanaticism. His judgment concerning an hesitating conscience;

his opinion of the moral indifference of many actions, yet of the prudence and even the duty of compliance, where non-compliance would produce evil effects upon the minds of the persons who observed it, is as correct and just as the most liberal and enlightened moralist could form at this day. The accuracy of modern ethics has found nothing to amend in these determinations.

What Lord Lyttelton has remarked of the preference ascribed by St. Paul to inward rectitude of principle above every other religious accomplishment, is very material to our present purpose. "In his first Epistle to the Corinthians, xiii. 1—3, St. Paul has these words: *'Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.'* Is this the language of enthusiasm? Did ever enthusiast prefer that universal benevolence which comprehendeth all moral virtues, and which, as appeareth by the following verses,

is meant by charity here; did ever enthusiast, I say, prefer that benevolence" (which we may add is attainable by every man) "to faith and to miracles, to those religious opinions which he had embraced, and to those supernatural graces and gifts which he imagined he had acquired; nay even to the merit of martyrdom? Is it not the genius of enthusiasm to set moral virtues infinitely below the merit of faith; and of all moral virtues to value that least which is most particularly enforced by St. Paul, a spirit of candour, moderation, and peace? Certainly neither the temper nor the opinions of a man subject to fanatical delusions are to be found in this passage."—Lord Lyttelton's *Considerations on the Conversion of St. Paul*.

I see no reason therefore to question the integrity of his understanding. To call him a visionary, because he appealed to visions; or an enthusiast, because he pretended to inspiration, is to take the whole question for granted. It is to take for granted that no such visions or inspirations existed; at least it is to assume, contrary to his own assertions, that he had no other proofs than these to offer of his mission, or of the truth of his relations.

One thing I allow, that his letters everywhere discover great zeal and earnestness in the cause



in what he was engaged; that is to say, he was  
~~impressed~~ of the truth of what he taught; he  
~~was deeply~~ impressed, but not more so than the  
~~importance~~ merited, with a sense of its importance.  
~~Thus~~ produces a corresponding animation and  
~~enthusiasm~~ in the exercise of his ministry. But  
~~would~~ not these considerations, supposing them  
~~to be~~ well founded, have held the same place,  
~~and~~ produced the same effect, in a mind the  
 strongest and most sedate?

VI. These letters are decisive as to the sufferings of the author; also as to the distressed state of the Christian Church, and the dangers which attended the preaching of the Gospel.

"Whereof I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for His body's sake, which is the church." Col. i. 23, 24.

"If in this life only we have hope in Christ, we are of all men most miserable." 1 Cor. xv. 19.

"Why stand we in jeopardy every hour? I protest by your rejoicing which I have in Christ Jesus, I die daily. If, after the manner of men, I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not?" 1 Cor. xv. 30, &c.

“If children, then heirs; heirs of God, and joint-heirs with Christ: if so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us.” Rom. viii. 17, 18.

“Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.” Rom. viii. 35, 36.

“Rejoicing in hope; *patient in tribulation*; continuing instant in prayer.” Rom. xii. 12.

“Now concerning virgins I have no commandment of the Lord; yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I suppose therefore that this is good *for the present distress*; I say, that it is good for a man so to be.” 1 Cor. vii. 25, 26.

“For unto you it is given, in the behalf of Christ, not only to believe on Him, but also to suffer for His sake; having the same conflict which ye saw in me, and now hear to be in me.” Phil. i. 29, 30.

“God forbid that I should glory, save in the

~~And~~ our Lord Jesus Christ, by whom the  
~~world~~ is crucified unto me, and I unto the  
~~world.~~

“From henceforth let no man trouble me;  
for I bear in my body the marks of the Lord  
Jesus.” Gal. vi. 14, 17.

“Ye became followers of us, and of the Lord,  
having received the word in much affliction,  
with joy of the Holy Ghost.” 1 Thess. i. 6.

“We ourselves glory in you in the churches  
of God for your patience and faith in all your  
persecutions and tribulations that ye endure.”  
2 Thess. i. 4.

We may seem to have accumulated texts unnecessarily; but besides that the point, which they are brought to prove, is of great importance, there is this also to be remarked in every one of the passages cited, that the allusion is drawn from the writer by the argument or the occasion; that the notice which is taken of his sufferings, and of the suffering condition of Christianity, is perfectly incidental, and is dictated by no design of stating the facts themselves. Indeed they are not stated at all: they may rather be said to be assumed. This is a distinction upon which we have relied a good deal in former parts of this treatise; and where the writer's information cannot be doubted, it

always, in my opinion, adds greatly to the value and credit of the testimony.

If any reader require from the Apostle more direct and explicit assertions of the same thing, he will receive full satisfaction in the following quotations :—

“Are they ministers of Christ? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save once; thrice was I beaten with rods, once was I stoned; thrice I suffered shipwreck, a night and a day I have been in the deep; in journeys often, in perils of water, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.” 2 Cor. xi. 23—27.

Can it be necessary to add more? “I think that God hath set forth us the Apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men.—Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place;

and labour, working with our own hands : being reviled, we bless ; being persecuted, we suffer it ; being defamed, we entreat : we are made as the filth of the earth, and are the off-scouring of all things unto this day." 1 Cor. iv. 9—13. I subjoin this passage to the former, because it extends to the other Apostles of Christianity much of that which St. Paul declared concerning himself.

In the following quotations, the reference to the author's sufferings is accompanied with a specification of time and place, and with an appeal for the truth of what he declares to the knowledge of the persons whom he addresses : " Even after that we had suffered before, and were shamefully entreated, *as ye know, at Philippi*, we were bold in our God to speak unto you the gospel of God with much contention." 1 Thess. ii. 2.

" But *thou hast fully known* my doctrine, manner of life, purpose, faith, long-suffering, persecutions, afflictions, which came to me *at Antioch, at Iconium, at Lystra* ; what persecutions I endured : but out of them all the Lord delivered me." 2 Tim. iii. 10, 11.

I apprehend that to this point, as far as the testimony of St. Paul is credited, the evidence from his letters is complete and full. It appears

under every form in which it could appear, by occasional allusions and by direct assertions, by general declarations and by specific examples.

VII. St. Paul in these letters asserts, in positive and unequivocal terms, his performance of miracles strictly and properly so called.

“He therefore that ministered to you the spirit, and worketh miracles (*ἐνεργῶν δυνάμεις*) among you, doeth he it by the works of the law, or by the hearing of faith?” Gal. iii. 5.

“For I will not dare to speak of those things which Christ hath not wrought by me,<sup>3</sup> to make the Gentiles obedient, by word and deed, through mighty signs and wonders (*ἐν δυνάμει σημεῖων καὶ τεράτων*), by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ.” Rom. xv. 18, 19.

“Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds” (*ἐν σημείοις καὶ τέρασι, καὶ δυνάμει*).<sup>4</sup> 2 Cor. xii. 12.

<sup>3</sup> That is, “I will speak of nothing but what Christ hath wrought by me;” or, as Grotius interprets it, “Christ hath wrought so great things by me, that I will not dare to say what He hath not wrought.”

<sup>4</sup> To these may be added the following indirect allusions,

These words, signs, wonders, and mighty deeds (σημεῖα, καὶ τέρατα, καὶ δυνάμεις), are the specific appropriate terms throughout the New Testament, employed when public sensible miracles are intended to be expressed. This will appear by consulting, among other places, the texts referred to in the note;<sup>5</sup> and it cannot be shown that they are ever employed to express anything else.

Secondly, these words not only denote miracles as opposed to natural effects, but they

which, though, if they had stood alone, that is, without plainer text in the same writings, they might have been accounted dubious; yet, when considered in conjunction with the passages already cited, can hardly receive any other interpretation than that which we give them.

"My speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God." 1 Cor. ii. 4, 5.

"The gospel, whereof I was made a minister, according to the gift of the grace of God given unto me, by the effectual working of His power." Eph. iii. 7.

"For He that wrought effectually in Peter to the apostleship of the circumcision, the same was mighty in me towards the Gentiles." Gal. ii. 8.

"For our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance." 1 Thess. i. 5.

<sup>5</sup> Mark xvi. 20. Luke xxiii. 8. John ii. 11, 23; iii. 2; iv. 48, 54; xi. 47. Acts ii. 22; iv. 30; v. 12; vi. 8; viii. 6; xiv. 3; xv. 12. Heb. ii. 4.

denote visible, and what may be called external, miracles, as distinguished,

First, from *inspiration*. If St. Paul had meant to refer only to secret illuminations of his understanding, or secret influences upon his will or affections, he could not, with truth, have represented them as “signs and wonders wrought by him,” or “wrought among them.”

Secondly, from *visions*. These would not, by any means, satisfy the force of the terms, “signs, wonders, and mighty deeds;” still less could they be said to be “wrought by him,” or “wrought among them:” nor are these terms and expressions anywhere applied to visions. When our author alludes to the supernatural communications which he had received, either by vision or otherwise, he uses expressions suited to the nature of the subject, but very different from the words which we have quoted. He calls them revelations, but never signs, wonders, or mighty deeds. “I will come,” says he, “to visions and *revelations* of the Lord;” and then proceeds to describe a particular instance, and afterwards adds, “lest I should be exalted above measure through the abundance of the revelations, there was given me a thorn in the flesh.”<sup>6</sup>

<sup>6</sup> [2 Cor. xii. 1, 7.—II.]



Upon the whole, the matter admits of no softening qualification, or ambiguity whatever. If St. Paul did not work actual, sensible, public miracles, he has knowingly, in these letters, borne his testimony to a falsehood. I need not add, that, in two also of the quotations, he has advanced his assertion in the face of those persons among whom he declares the miracles to have been wrought.\*

Let it be remembered that the Acts of the Apostles describe various particular miracles wrought by St. Paul, which in their nature answer to the terms and expressions which we have seen to be used by St. Paul himself.

Here then we have a man of liberal attainments, and, in other points, of sound judgment, who had addicted his life to the service of the Gospel. We see him, in the prosecution of his purpose, travelling from country to country, enduring every species of hardship, encountering every extremity of danger, assaulted by the populace, punished by the magistrates, scourged, beaten, stoned, left for dead; expecting, wherever he came, a renewal of the same treatment, and the same dangers, yet, when driven from

\* [2 Cor. xii. 12; Gal. iii. 5.—H.]

One city, preaching in the next; spending his whole time in the employment, sacrificing to it his pleasures, his ease, his safety; persisting in this course to old age, unaltered by the experience of perverseness, ingratitude, prejudice, desertion; unsubdued by anxiety, want, labour, persecutions; unwearied by long confinement, undismayed by the prospect of death. Such was St. Paul. We have his letters in our hands: we have also a history purporting to be written by one of his fellow-travellers, and appearing by a comparison with these letters, certainly to have been written by some person well acquainted with the transactions of his life. From the letters, as well as from the history, we gather not only the account which we have stated of *him*, but that he was one out of many who acted and suffered in the same manner; and that, of those who did so, several had been the companions of Christ's ministry, the ocular witnesses, or pretending to be such, of His miracles, and of His resurrection. We moreover find this same person referring in his letters to his supernatural conversion, the particulars and accompanying circumstances of which are related in the history, and which accompanying circumstances, if all or any of them be true, render it impossible to have been a delusion.

We also find him positively, and in appropriate terms, asserting, that he himself worked miracles, strictly and properly so called, in support of the mission which he executed ; the history, meanwhile, recording various passages of his ministry, which come up to the extent of this assertion. The question is, whether falsehood was ever attested by evidence like this. Falsehoods, we know, have found their way into reports, into tradition, into books : but is an example to be met with, of a man voluntarily undertaking a life of want and pain, of incessant fatigue, of continual peril ; submitting to the loss of his home and country, to stripes and stoning, to tedious imprisonment, and the constant expectation of a violent death, for the sake of carrying about a story of what was false, and of what, if false, he must have known to be so ?



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## APPENDIX I.

### COINCIDENCES CONNECTED WITH GEOGRAPHY.

AN interesting and very useful book might be written on the Geographical Evidences of Christianity. So far at least as confidence in the Bible is concerned, much corroborative testimony might be obtained from this source. The Scripture, not being a collection of doctrinal statements, moral precepts, and devotional poetry, but consisting largely of History and Biography, abounds in the most varied allusions to places. If its books were forgeries, this fact would almost infallibly appear in several instances on the geographical test being applied to them. The application of this test, however, brings their trustworthiness to view in a remarkable manner. This is true, for example, of the Book of Joshua in the Old Testament and of the Gospels in the New. But it is evident that we obtain the largest scope for this kind of



experiment in that comparison of the Epistles of St. Paul with the Acts of the Apostles which Paley has selected as the subject-matter of this work.

St. Paul was a missionary, and a very discursive missionary. Hence in both the history of his life and his own letters there must be frequent allusions to places. Geography must be essentially combined alike with the narrative and with his correspondence. Hence our first inquiry is whether in these two distinct sources of information, taken separately, the geographical references are *accurate*. But a further point, and the main point, relates to the *independence* of these references. There might be geographical accuracy in the Epistles because they were composed on suggestions drawn from the History, or *vice versâ*. We must, therefore, observe very carefully whether coincidences of this kind, while unquestionable in fact, are also undesigned.

Now as to *mere accuracy*, independently of comparison, great confidence is inspired by what we observe both in the Acts and in the Epistles. Illustrations may be given as they occur to the memory, without any precise regard to order; and the reader will at once recognize their force. St. Paul, in going to Macedonia, lands at

Neapolis, which was practically the harbour of Philippi (Acts xvi. 11, 12). In going from Philippi to Thessalonica he travels through Amphipolis and Apollonia, which lay on the road, and in this order, between the two places (Acts xvi. 40; xvii. 1). The relations which, as interwoven in these documents, we find subsisting among different parts of the coast of the *Ægean Sea*, are the true relations. Writing from Ephesus to Corinth, when he is preparing to visit the latter city, he says, "I do pass through Macedonia" (1 Cor. xvi. 5), implying that this was not the direct and most obvious route. The meaning which he gives to the word "Asia" is precisely in accordance with the political meaning which this term had at that time. (Paley illustrates the matter very happily by saying that "Asia" had the same general relation to the whole peninsula which we call Asia Minor that Portugal has to the Spanish Peninsula.<sup>1</sup>) Just so the writer of the Acts of the Apostles (xxvii. 27) uses the term "Adria" in the sense which it bore at that period, denoting the sea that lay to the south of the Adriatic Gulf. The best collection of examples of the geographical accuracy in the Book of Acts would be obtained from a minute

<sup>1</sup> See p. 66.

examination of the whole account of St. Paul's Shipwreck and Voyage to Rome. But these instances are enough under this general head of accuracy in these several documents. It need only be added that they all find their place quite naturally, and without any symptom of contrivance, in the texture alike of the narrative and the letters.

When we enter upon the *comparison* of the narrative and the letters, with the thought of Geography in our mind, we are brought to new ground, and the main ground of Paley's general argument. He touches this particular subject slightly in several places; and, though at the risk of some repetition, it may be useful, for the sake of seeing this point clearly, to bring the instances together into one view.

Writing with deep feeling to Timothy, St. Paul appeals to the memory of this dear friend and companion regarding certain persecutions and sufferings that had befallen him "*at Antioch, at Iconium, at Lystra*" (2 Tim. iii. 11).<sup>2</sup> The places are enumerated in the geographical order in which they occur on the map, and in which these afflictions, as recorded in the Acts, came upon the Apostle (Acts xiii., xiv.). Moreover, at Derbe, which was in the immediate neighbour-

<sup>2</sup> See p. 318.

hood of Lystra, and which is named in the narrative, he was not persecuted at all; and Derbe is not named in the letter. As to Timothy's intimate knowledge of these events, he lived in that immediate neighbourhood, and was taken from thence by St. Paul as his companion on his next journey (Acts xvi. 1—3). Yet he is not mentioned in the account of the persecutions. If we put these things together, we see that the passage in the letter is perfectly natural and artless, and yet in the highest degree confirmatory of the truth of this part of the history.

Another illustration is supplied by the incidental mention of *Cenchrea* in the Epistle to the Romans (Rom. xvi. 1).<sup>3</sup> This place was the Eastern harbour of Corinth, and practically one of its suburbs. Its name occurs once in the Acts, and once in the Epistles; and in each case in its true connexion with Corinth, but without any ground for a possible suspicion that one passage can have suggested the other. St. Paul concluded a vow there on leaving Corinth, near the close of his Second Missionary Journey (Acts xviii. 18). He names Phœbe as a deaconess of the Church in this suburb, when, at Corinth again during his Third Missionary Jour-

<sup>3</sup> See p. 39.

5  
 ey, he tells the Romans that she is about to sail for Italy.

The manner in which *Troas* is mentioned in the second Epistle to the Corinthians (chap. ii. v. 12) is well worthy of note. Not only does this harbour appear in this Epistle, just as in the Acts of the Apostles (xvi. 11; xx. 5, 6), in its right character of a convenient starting-place and landing-place for travellers between the province of Asia and the province of Macedonia; but there is a peculiar circumstance which sets aside all suspicion that the mention of this place can have been introduced from the history into the Epistle, or from the Epistle into the history. St. Paul names the place because he waited there for his friend Titus, who is very prominent in the Epistle. Now Titus is not mentioned at all in the history. It is not conceivable that this friend should not have been named in the Acts, if a passage of the Apostle's correspondence, so closely connected with him, led to the insertion there of correct topographical notices of Troas. On the other hand, it is equally inconceivable that what we read concerning Troas in the Acts should, in a forged letter; have led to an ingenious interweaving of this topographical accuracy into an imaginary story concerning a person unknown to the narrative.

Paley is very acute in pointing out that when the Apostle wrote to the Corinthians he had come, in his missionary progress, "*as far as unto them*" (2 Cor. x. 14). This statement exactly fitted the facts of his recorded journeys. When he wrote this he had reached Corinth, but had travelled no further. If at this date he had used this language to the Thessalonians it would not have been correct, for he had travelled beyond them ; if he had used it to the Romans, it would not have been correct, for he had not reached them at all. Yet who will say that the information derived from the Acts of the Apostles was used here to colour a sentence in an imaginary letter ?

A similar remark may be made concerning our author's ingenious use of St. Paul's reference to Illyricum in another place (Rom. xv. 19). Writing to Rome from Corinth, he says that "*round about from Jerusalem*" he had preached the Gospel "*unto Illyricum.*" Taking Jerusalem as his centre, he indicates that part of the circumference reached by him, in the course of his missionary travels, which was nearest to Rome. This statement is in exact, but evidently undesigned, correspondence with the Acts, which show the Apostle travelling up to the immediate neighbourhood of

Illyricum, and perhaps to some point within this district, while yet Illyricum itself is never named in the Acts; and when he had reached this circumference, and has not gone beyond it in the Romeward direction, he writes this letter to the Romans. Once more we ask two questions. If this passage in an authentic Epistle gave the inspiration to the description of an imaginary journey, why was Illyricum not mentioned, to make the coincidence exact? If an authentic description of a real journey supplied materials for an imaginary letter, why does not the forger retain the phraseology which speaks of "Macedonia" and "those parts," but without naming Illyricum, on which they bordered?

One more example must be given, which is of the greater value, because it connects, by a link of curious geographical accuracy, with the Acts of the Apostles that Epistle to the Galatians which is somewhat scanty in its notices of persons and places. St. Paul says that after his sojourn in Arabia,<sup>4</sup> soon after his conver-

<sup>4</sup> See note above (p. 145) on the strong feeling concerning "Arabia" which was evidently on St. Paul's mind when he wrote this Epistle. The district which he describes by this term was probably in the vicinity of Damascus: thus the naming of it may be fairly classed among geographical coincidences.

sion, he "*returned unto Damascus*" (i. 17). This implies that the neighbourhood of Damascus had been the scene of his conversion; but he does not say so. What language could be more natural, if we suppose that the letter was truly written by him? Damascus was indelibly impressed on his memory, as we see from his own two accounts of his conversion.<sup>5</sup> Yet what more improbable than that an inventor should have interwoven into such a context this indirect and delicate allusion, instead of making more prominent a fact which he desired to impress upon the credulous reader?

All these instances are given, with more or less distinctness, by Paley: but he has not made the most of them;<sup>6</sup> and they are presented here on a method somewhat different from his. Hence it is useful to exhibit them in one view. No lengthened commentary is added. They speak for themselves.

<sup>5</sup> See APPENDIX II.

<sup>6</sup> Two instances of geographical inaccuracy in Paley's *Horæ Paulinæ* are pointed out in the notes. One is merely a curious oversight, which does not in the least degree vitiate his argument. See pp. 74 and 86. The other relates to the popular use of the phrase "Syria and Cilicia," which, so far from causing any difficulty in regard to one of St. Paul's journeys, is really an undesigned coincidence of considerable value between Gal. i. 21, and Acts xv. 41. See above, pp. 151, 152.



## APPENDIX II.

THE THREE ACCOUNTS OF ST. PAUL'S  
CONVERSION.

THIS Appendix is added, not for the purpose of giving an elaborate reconciliation of apparent discrepancies, but for a different reason. These apparent discrepancies are a very small matter; and it is to be observed that they occur within the limits of the same document, and for this very reason furnish a testimony to the artless simplicity with which it is written. If we were occupied with this question, it might be worth while to say that the companions of St. Paul on the way to Damascus heard a vague and indistinct sound, but did not distinguish the words,<sup>7</sup> and that they first fell to the ground and then rose.<sup>8</sup> If this were not satisfactory, we might say that the uncertainties which appear on a comparison of the narratives, are a reflection of the vague terror and confusion of the moment. The point of essential importance is that to the intelligence and heart of St. Paul there was an

<sup>7</sup> Acts ix. 7; xxii. 9.

<sup>8</sup> Acts ix. 7; xxvi. 14.

articulate speaking, the effect of which resulted in making him a Christian and an Apostle.

The things to which the reader's attention is here directed are these—that on the two occasions, when St. Paul himself gave an account of his conversion, he was true to his own character, and true to the circumstances of the moment. If these two things can be established, without at the same time any suspicion of artifice being excited, the trustworthiness of the Biblical history of this Apostle receives some appreciable support.

The first account which he gives of this great event in his life is to an angry mob in the Temple Court, to whom he is speaking from the top of the steps which led up from thence to the Tower of Antonia :<sup>9</sup> the second is in the audience chamber at Cæsarea, before Festus, with Agrippa and Bernice seated among the courtiers and officers.<sup>1</sup> Thus both accounts were given under apologetic conditions. Both, in fact, are called “defences.”<sup>2</sup> To this circumstance we are indebted for some information upon the subject which, otherwise, we should not possess. It was quite to St. Paul's purpose, when pleading apologetically, to bring forward certain facts which St. Luke did not care to note in his direct narrative. Thus

<sup>9</sup> Acts xxii. 1—21.

<sup>1</sup> Acts xxvi. 2—29.

<sup>2</sup> Acts xxii. 1 ; xxvi. 2.

it was very important, on both occasions, for St. Paul to point out the emphatic nature of the miracle. Hence he says that the light which appeared to him was "a great light:" he says that it was "about noon"—"at mid-day"—and that it exceeded the brightness even of the sun at that time. He also adds that he "could not see because of the glory of that light," whereas St. Luke simply names the fact of his blindness.<sup>3</sup> The omissions too in the accounts given by St. Paul himself are equally observable. It has been remarked that St. Luke, as is natural to a physician, elsewhere observes symptoms.<sup>4</sup> He mentions the "falling, as it were, of scales" from the Apostle's eyes; but it would have been beside the mark for St. Paul to have referred to this in either speech. Nor would it have been to his purpose to have introduced the exact topographical details connected with his conversion—"the house of Judas" and the "Straight Street,"—or to have mentioned the fact that he spent "three days" without food, the naming of which things is quite natural to the direct historian.<sup>5</sup>

And now—to take each speech separately—we

<sup>3</sup> Compare Acts xxii. 6, 11, with xxvi. 13.

<sup>4</sup> See APPENDIX IV. on Coincidences connected with St. Luke.

<sup>5</sup> See Acts ix. 9—11.

must observe that at Jerusalem the speaker has only a few moments to use, and is face to face with an infuriated Jewish mob. His language is thoroughly consistent both with his own character and with the occasion, in its words, its choice of topics, and its omissions. He speaks in Hebrew: he uses the most conciliatory preamble, naming his hearers "brethren and fathers:" he tells them that he was nurtured in that selfsame sacred city, Jerusalem, where he is speaking: he tells them that he was brought up at the feet of that famous and honoured teacher, Gamaliel (a fact of which we should otherwise have known nothing): he terms the Law "the Law of the Fathers:" when he says that he was formerly zealous in the cause, he adds, "as ye all are this day:" he says, not simply as St. Luke does, that he asked for letters to Damascus, but that he obtained them, and that (here adding to St. Luke) "from the whole body of the elders," some of whom were probably present. When he speaks of the persecuting Jews at Damascus, he calls them "brethren;" and of Ananias he does not say that he is a Christian brother or a Christian disciple, but that he is "a man pious according to the Jewish Law," and having the favourable testimony of "all the Jews at Damascus;" and in the mouth

of Ananias he puts the words, "The God of our Fathers hath chosen thee." It is to be observed that, while he lays the utmost stress on his own vision in the Jewish Temple, which was a fact likely to arrest their attention,<sup>6</sup> he says nothing of the vision which Ananias saw. For two reasons this would have been impolitic. He could not have recounted it without using expressions to irritate the Jewish mob;<sup>7</sup> and it was no part of *his own* experience, and therefore not likely to be persuasive. On the other hand there is a true touch of nature in the manner of describing the visit of Ananias. He "stood over" St. Paul, who, when he received his sight, "looked up" into his face. Under this head of vivid reminiscences may be classed the instinctive naming of "*Damascus*" four times in this speech. There is in this a close resemblance to a passage, elsewhere noted, in the Epistle to the Galatians.<sup>8</sup>

On the other occasion the Apostle was speaking under less constraint and with no fear of a violent interruption. Hence he can take a wider scope and dwell more largely on doctrine; and this he does admirably. A Creed or a Catechism might be constructed from this speech at Cæsar

<sup>6</sup> Acts xxii. 17.

<sup>7</sup> See Acts ix. 13.  
<sup>8</sup> See APPENDIX I., and compare p. 149.

rea. He also appeals strongly to personal conscience. It is his best policy to take distinctively Christian ground. He says at the outset that "Jews" are his accusers; and he adds, further on, "for which hope's sake I am accused by Jews."<sup>9</sup> Not that he disowns his old hereditary Hebrew feeling, and the fact that he was a Pharisee—on the contrary he dwells emphatically on both, and is quite consistent with the language which he uses on these subjects in his Epistles.<sup>1</sup> But it is his policy here not to identify himself with the unconverted Jews, but to separate himself from them. On the other hand he does identify himself with the Christians at Damascus, calling them "*Saints*." The omissions too which we observe, on comparing this speech with the other, are very significant, and thoroughly in accord with the contrast of the two occasions. At Cæsarea he does not mention Ananias at all, on whom he had laid so much stress at Jerusalem—nor does he say anything of his own vision in the Temple. The authority of an obscure Jew of Damascus could have had no weight with Agrippa; and the mention of a vision might have provoked the ridicule of Fes-

<sup>9</sup> Acts xxvi. 2, 7; compare 4, 5, and 21.

<sup>1</sup> Compare his reference to the twelve tribes (Acts xxvi. 7) with the naming of his own tribe (Rom. xi. 1; Phil. iii. 5; and Acts xiii. 21).

~~has~~ We ought to add that he briefly recounts ~~how~~ his labours in Damascus, in Jerusalem, through Judæa, and in the heathen world beyond.<sup>2</sup> His mission is to the Jew and the Gentile, to Agrippa and to Festus.

There is an inner harmony between these two speeches and the occasions to which they severally belong, as well as the character of the man who spoke them, which impresses us very forcibly when we study them with this thought in the mind. Yet it is quite certain that the narrative of the Acts was not ingeniously worked up, so as to produce this impression : otherwise those apparent discrepancies, which were referred to above, would not have been palpable to every reader.

### APPENDIX III.

#### THE UNITY OF ST. PAUL'S CHARACTER.

THERE is a line of argument, to be quite correctly classed under the head of undesigned coincidences, which Paley has just touched—as, for instance, when (p. 59) he points out “the earnestness and personality” thrown by St. Paul

<sup>2</sup> Acts xxvi. 20.

into the appeal which he addresses to Hebrew Christians in the Epistle to the Romans; or (p. 342), the Apostle's habit of referring to his own sufferings when he is about to say something severe. But this course of reasoning may be carried much further, and it possesses peculiar force.

As to the force of this kind of argument, it is to be observed that it is very difficult to indicate shades of character, indirectly and incidentally, in passages of an imaginary correspondence or an imaginary biography. Even to multiply incidents, with various references to persons and places, is hazardous in such a case, and not easy, without betraying the artifice. But to scatter *phases of feeling* over such a forgery, so as to make it fit the reality, is more hazardous still. This is not the case of the novelist, who imagines a character, and then makes the dialogues and the adventures bring out consistently to view that which he has imagined. In the instance before us there is a real St. Paul, and, accepting the history, it would be no easy matter to exhibit him in letters full of detail, or, accepting the letters, to exhibit him in the history, with his proper characteristics—except in those broad features, which, on such a supposition, would be reproduced as a matter of course.



To illustrate what I mean, I will take just four characteristic features of the Apostle, with the design of showing how the same man appears both in the letters and in the narrative, and yet how incidentally, and therefore undesignedly.

Alike in St. Luke's account of the Third Missionary Journey and in a letter written by the Apostle at that time, there comes to view a remarkable *depression of mind*. It is not on the fact of this depression that stress is here laid, but on the manner of its appearing, quite casually and indirectly, in connexion with incidents in the narrative and sentences of a perfectly natural kind in the letter, while yet no suggestion can have been conveyed from the one to the other. In writing the Epistle to the Romans from Corinth, he manifestly looks forward with great apprehension to his approaching visit to Jerusalem. He earnestly requests the Roman Christians to "strive with him in their prayers, that he may be delivered from them that do not believe in Judæa."<sup>2</sup> When he has advanced some distance on his journey, he makes his address at Miletus to the Ephesian Elders. No one can fail to observe the melancholy tone that pervades that address. St. Paul

<sup>2</sup> Rom. xv. 31.

says he "knows" he shall see these his friends "no more:" he speaks to them of impending calamities: he tells them that he is going "bound in the spirit unto Jerusalem, not knowing the things that shall befall him there, save that the Holy Spirit witnesseth in every city, saying that bonds and afflictions await him."<sup>4</sup> The same melancholy foreboding is again conspicuous at subsequent points of the journey. On arriving at Tyre the disciples earnestly endeavour to persuade him not to endanger himself by going to Jerusalem. The "kneeling down to pray" on the sea-shore both at Tyre and Miletus binds together these two occasions in a touching manner by a common sentiment.<sup>5</sup> At Cæsarea, a later stage of his journey, he receives distinctly prophetic intimations from Agabus of his approaching imprisonment, and he is earnestly besought by those around him not to proceed; and his answer is this: "What mean ye to weep and to break mine heart? for I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus."<sup>6</sup> Paley puts some of these passages together with the acute remark, that it would be a strange expedient in a forger to introduce into an imaginary letter

<sup>4</sup> Acts xx. 22, 23.

<sup>5</sup> Acts xx. 36; xxi. 5.

<sup>6</sup> Acts xxi. 13.

expectations and prayers which were *not* fulfilled, and which, on the hypothesis, the forger  *knew* were not fulfilled.<sup>7</sup> Here these circumstances are put together to illustrate a feature of character in St. Paul, which comes to view on a comparison of the Epistle to the Romans with the Acts of the Apostles, and this without any reasonable suspicion of contrivance.

It might be argued that this despondency of St. Paul, at this particular time of his life, was a transient state of mind, and not necessarily an indication of real character. If this were conceded, the argument from the undesigned consistency of the documents would still remain. But it may be urged with truth that the same feature of character in the Apostle Paul is apparent elsewhere.<sup>8</sup> I turn, however, to three other particulars, against which this objection is obviously not valid, and which can be elucidated alike from the Acts and the Epistles.

*Tact and persuasiveness* are eminently characteristic of this Apostle. A striking instance of this is given by the author of the *Horæ Paulinæ* in his concluding remarks on the

<sup>7</sup> See p. 50.

<sup>8</sup> Especially in the second Epistle to the Corinthians, and the Epistle to the Galatians, which belong to an earlier part of the same missionary journey. See APPENDIX V.

Epistle to the Romans. Having to say what was unpalatable to the Jews, who were numerous among the converts at Rome, he qualified by softening clauses whatever might seem derogatory to their institutions, and was careful to exhibit his own intense Jewish feeling.<sup>9</sup> But it might have been added that precisely the same persuasiveness comes to view at the end of the Acts of the Apostles. He has to tell the Jews who met him what they certainly will not like to hear, and is, in fact, a sufferer at the moment because of Jewish persecution; but in the course of his address he throws in this singularly generous and skilful clause: "*not that I have ought to accuse my nation of.*"<sup>1</sup> Can we doubt that it is the same man here speaking to the Jewish Christians, who wrote to them from Corinth some few years before? And can any one imagine that the coincidence has been ingeniously contrived? Another example, which spreads into many particulars, has been given in another part of this Appendix, though not precisely under this point of view, by comparing St. Paul's two accounts of his own conversion. Under the same head we may class that habit of quoting the Greek poets, which we trace

<sup>9</sup> See p. 59.

<sup>1</sup> Acts xxviii. 19.

alike in the Epistles and in the Acts.<sup>2</sup> When St. Paul writes to the Corinthians, he takes care to praise before he blames.<sup>3</sup> When he addresses the Athenians, he begins by giving them credit for their extreme interest in their religion, such as it was.<sup>4</sup> When he wishes to have the believers in a resurrection on his side, he suddenly exclaims before the court, "I am a Pharisee and the son of a Pharisee," and thus in a moment separates off the Sadducees from the rest.<sup>5</sup> When all the passengers on the ship are in danger of being drowned through the selfishness of the sailors, he secures the safety of all by speaking to his friends the centurion and the soldiers, and appealing to their own instinct of self-preservation.<sup>6</sup> These are illustrations in his own character of his rule that we ought to know how to address every man, having our speech "seasoned with salt."<sup>7</sup> We see him here, as he says of himself, becoming "all things to all men"—while yet ever (and this ought to be carefully added) seeking "to save some."<sup>8</sup>

*Sympathy* is another marked feature of St.

<sup>2</sup> Acts xvii. 28; 1 Cor. xv. 33; Tit. i. 12. See on the Epistle to Titus, No. i.      <sup>3</sup> See 1 Cor. i. 4, 10.

<sup>4</sup> This is the true meaning of Acts xvii. 22.

<sup>5</sup> Acts xxiii. 6.

<sup>6</sup> Acts xxvii. 30—32.

<sup>7</sup> Col. iv. 6.

<sup>8</sup> 1 Cor. ix. 22.

Paul's character. This quality is perhaps best shown in regard to small matters, and very particularly when small matters are in close contact with great. "Use a little wine for thy stomach's sake and thine often infirmities."<sup>9</sup> To write this in the midst of injunctions on lofty religious subjects would be natural to some men, and not to others. It was evidently natural to St. Paul. We observe precisely the same feeling and the same combination in the Epistle to the Philippians, when reference is made to the health of Epaphroditus. "Indeed he was sick, nigh unto death: but God had mercy on him; and not on him only, but on me also, lest I should have sorrow upon sorrow." And presently he adds, "Receive him *in the Lord* with all gladness; and hold such in reputation: because *for the work of Christ* he was nigh unto death."<sup>1</sup> Something of the same kind is observed in the account of the shipwreck. During the height of the storm he had said these noble words: "There stood by me this night the angel of God, whose I am, and whom I serve, saying, Fear not, Paul . . . lo! God hath given thee all them that sail with thee:" and now, when immediate steps are to be taken for getting safe to land, he says,

<sup>9</sup> 1 Tim. v. 23.

<sup>1</sup> Phil. ii. 27, 29.

“This is the fourteenth day that ye have tarried and continued fasting, having taken nothing: wherefore I pray you to take some meat, *for this is for your health*: for there shall not a hair fall from the head of any of you.”<sup>2</sup> To take another instance, what a kindly human sympathy he shows with the poor Lystrians, when he tells them how God “gave them rain from heaven, and fruitful seasons, filling their hearts with food and gladness!”<sup>3</sup> By no mark, perhaps, is a sympathetic nature more surely revealed than in an earnest craving for the sympathy of others. This, too, is conspicuous in St. Paul, and conspicuous everywhere. At Troas, “he had no rest in his spirit, because he found not Titus his brother.”<sup>4</sup> At Appii Forum and the Three Taverns, when he saw the brethren, “he thanked God, and took courage.”<sup>5</sup> The former of these sentences is in an Epistle, the latter in the Acts. He is constantly referring to his own sufferings. It was “*because of sickness*,” he tells the Galatians, that he stayed among them at the first. He reminds the Macedonians that they knew how he had been “*shamefully treated*” at Philippi.<sup>6</sup> He reminds

<sup>2</sup> Acts xxvii. 23, 33.

<sup>3</sup> Acts xiv. 17.

<sup>4</sup> 2 Cor. ii. 13.

<sup>5</sup> Acts xxviii. 15.

<sup>6</sup> Gal. iv. 13; 1 Thess. ii. 2.

the Ephesian Elders, in the speech at Miletus, how from the day when he came into "Asia," he had been among them at all seasons, "serving the Lord with all humility of mind, and *with many tears*."<sup>7</sup> The tone of this speech is in harmony with that of the Epistles, in most of which, as Paley has justly remarked in closing his observations on the Epistle to Philemon, are such "pathetic effusions, drawn, for the most part, from his own sufferings and situation."

This same speech may introduce the fourth selected characteristic of St. Paul, his *strict and scrupulous integrity*. He appealed to the Ephesian Elders to testify that he had coveted no man's silver or gold or apparel. "Yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me: I have showed you all things, how that, so labouring, ye ought to support the weak."<sup>8</sup> So, in writing to the Christians of Corinth he thinks it worth while to say, "I have defrauded no man:"<sup>9</sup> and there also, as we know, he had laboured with his own hands for his livelihood.<sup>1</sup> And similar is his appeal, as regards his own practice, in writing to the Thessalonians. "For

<sup>7</sup> Acts xx. 18, 19.

<sup>9</sup> 2 Cor. vii. 2.

<sup>8</sup> Acts xx. 33—35.

<sup>1</sup> Acts xviii. 3.



yourselves know how ye ought to follow us: for we behaved not ourselves disorderly among you: neither did we eat any man's bread for nought; but wrought with labour and travail night and day, that we might not be chargeable to any of you."<sup>2</sup> No doubt one great motive for this course of conduct was that he might make the Gospel more acceptable, by being evidently disinterested. So he says himself.<sup>3</sup> Still it is an observable fact that the duty of strict honesty in money-matters occupies a very large place in St. Paul's ethical teaching. "Owe no man anything, but to love one another," is one of his most emphatic precepts, in writing to the Romans.<sup>4</sup> And his own character strictly corresponds with the rule which he inculcates. If there has been any fraud in the case of Onesimus, the debt must be paid. He will pay it himself. "If he hath wronged thee, or oweth thee ought, put that on my account; I, Paul, give thee a written promise with my own hand: I will repay it."<sup>5</sup> The most marked instance of this fine honour in regard to pecuniary transactions is to be found in his arrangements for the

<sup>2</sup> 2 Thess. iii. 8.

<sup>4</sup> Rom. xiii. 8.

<sup>3</sup> 1 Thess. ii. 9. See pp. 286, 287.

<sup>5</sup> Philem. 18, 19.

transmission of the collection for the poor Christians in Judæa, in which he laboured with so much diligence in Macedonia and Achaia. He is determined "carefully to avoid this, that no man should blame him in dealing with so large a sum."<sup>6</sup> He tells the Corinthians that "whomsoever *they* shall provide, them will he send with letters to take their charitable gift to Jerusalem."<sup>7</sup> And he fortified both his precept and practice, in reference to strict honour and exactitude in money matters, by quoting twice from the Book of Proverbs the rule that we are to "provide things honest, not only in the sight of God, but of men."<sup>8</sup> No doubt this is a part of that general *conscientiousness* in all things, which he so strictly practised and so urgently inculcated: but we obtain a more definite impression of personal character, if we restrict our view of this subject to the narrow ground of honesty in monetary business.

In Paley's treatise on the *Evidences of Christianity*, one of the best chapters is that in which he points out the *identity* of the character of Christ, as exhibited in St. John's Gospel on the

<sup>6</sup> 2 Cor. viii. 20.

<sup>7</sup> 1 Cor. xvi. 3. See p. 99.

<sup>8</sup> Prov. iii. 4. See Rom. xii. 17, and 1 Cor. viii. 21.

one hand, and in the Synoptical Gospels on the other, in such a manner as to strengthen our confidence in both classes of these documents. The distance is infinite between our Blessed Lord and the highest of His apostles, but the mode of argumentation in the two cases is the same.<sup>9</sup>

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#### APPENDIX IV.

##### COINCIDENCES CONNECTED WITH ST. LUKE.

PALEY has remarked (p. 261) that the manner in which St. Luke is spoken of in Col. iv. 10, 11, implies that he was a Gentile, and that, incidentally, this is in harmony with what we read in Acts i. 9. The Evangelist there says that the field which was purchased with the reward of the iniquity of Judas was "called in *their* proper tongue Aceldama; that is to say, The field of blood," which accords with the indications given in the Epistle to the Colossians

<sup>9</sup> I have dealt with this argument more fully in "*The Hulsean Lectures for 1862*," recently published in a third edition.

that Luke was *not* of the circumcision: and Paley adds, that this coincidence is "remote from all possibility of design." This criticism is clearly just; and the argument might be carried further by the help of other instances in St. Luke's Gospel and the Acts of the Apostles. I suggest, however, that we should enter upon different ground in search of coincidences connected with St. Luke.

In this passage St. Paul refers to him as being "a physician." That this was St. Luke's profession was a widely-spread tradition in the early Church. We are not indeed bound to accept such a tradition as a matter of course; but it enhances our interest in the subject, and it is confirmatory of a Biblical fact, that in more aspects than one we find in St. Luke's writings indications of the fact that he was a physician. In the first place, he has a medical manner of writing, which we do not trace in the other Evangelists. He describes *symptoms*, as in the accounts of the healing of the lame man at the temple gate,<sup>1</sup> and the coming of blindness upon Elymas.<sup>2</sup> Again, his language in the description of the illness of Publius in Melita is technically exact.<sup>3</sup> The same thing may be said of

<sup>1</sup> Acts iii. 7, 8.

<sup>2</sup> Acts xiii. 11.

<sup>3</sup> Acts xxviii. 8.

his account of the illness and healing of Peter's wife's mother in the Gospel history.<sup>4</sup> It is St. Luke only who mentions the healing of Malchus in Gethsemane :<sup>5</sup> he only who quotes that proverb, " Physician, heal thyself : " <sup>6</sup> and none of the other Evangelists speaks precisely as he does of the " virtue that went out of Christ." <sup>7</sup> Now no forger could have picked out these indications from the Acts, or from the Acts and this Gospel together, and condensed them, to obtain credit for an imaginary letter to the Colossians, into this description which St. Paul gives of St. Luke ; nor, on the other hand, could a forger have taken this description from the Epistle to the Colossians, and diffused it, so to speak, over a number of casual notices in a prolonged narrative. And yet when this verse in the Epistle is placed in comparison with these scattered indications, the harmony thus perceived between the Acts and the Gospel on the one hand, and the Epistle on the other, produces a strong impression upon the mind, and all the more, because the agreement is natural and not strained.

But, further, St. Paul in writing to the Colossians, does not simply refer to St. Luke's profession, but speaks of him as " the *beloved*

<sup>4</sup> Luke iv. 38, 39.

<sup>5</sup> Luke iv. 23.

<sup>6</sup> Luke xxii. 51.

<sup>7</sup> Luke vi. 19 ; viii. 46.



physician." There is evidently a strong personal feeling expressed in this phrase. It seems to speak of gratitude for service received from him in some season of illness. Why, indeed, should he describe his friend as "a physician" at all, unless this had been the case? This brings us to another circumstance connected with St. Luke, which is used indeed by Paley (p. 124), as an indirect testimony to the trustworthiness of the Acts of the Apostles, but which also involves testimony of a different and more subtle kind.

It is noted that St. Luke's presence with St. Paul is made suddenly palpable by a change in the pronoun at the moment when the first Apostolic Missionaries went from Asia to Europe. "After *they* were come to Mysia, they assayed to go into Bithynia, but the Spirit suffered them not; and *they*, passing by Mysia, came to Troas." This is presently followed by a sentence which shows that St. Luke had joined the party. "After Paul had seen the vision, immediately *we* endeavoured to go into Macedonia; assuredly gathering that the Lord had called *us* to preach the Gospel unto them." Now St. Paul, on his journey to Troas, had travelled through Galatia;<sup>s</sup> and in Galatia he

<sup>s</sup> Acts xvi. 6.

had been detained by severe illness. This we are distinctly told in the Epistle to the Galatians.<sup>a</sup> Is it not most natural to suppose that the recovery of St. Paul from this illness had some connexion with this meeting with St. Luke? If this surmise is correct, we gain from the consideration of this meeting something more than the evidence supplied by the fact that the narrative becomes more copious and detailed, simultaneously with the companionship of St. Luke. We discern something of that other kind of evidence which is supplied by the manifestation of feeling suitable to the occasion. When we reflect upon the matter in this way, we begin to see a world of meaning in St. Paul's reference, many years after, to "the beloved Physician;" and certainly it was not designed by the writer of the Epistle to procure credit for a narrative, in which the medical character of the author is not directly named at all.

I am tempted, though with more hesitation, to add a kindred observation regarding a certain state of feeling which seems to me connected with the presence of St. Luke. After the time of sickness in Galatia, and the time of perplexity in Bithynia and Mysia, there is an

<sup>a</sup> Gal. iv. 13.



impression of peculiar cheerfulness in the account of the voyage from Troas and the first entrance of the Gospel into Europe.<sup>1</sup> I believe that any thoughtful reader, who has his attention called to this aspect of the matter, will recognize the justice of this observation. I believe, too, it is no mere fancy which regards a certain element of cheerfulness and encouragement as characteristic of St. Luke's writings. It is true that in the history given of St. Paul there is no lack of indications of his constitutional tendency to depression: and instances of this kind are noted elsewhere in this volume;<sup>2</sup> but the whole tone and tenor of the book has a cheering and encouraging tendency, as may be illustrated, for example, by the communications made to the Apostle in the Castle at Jerusalem, "Be of good cheer, Paul; for as thou hast testified of Me here, so must thou bear witness also at Rome;" or on board the ship, in the midst of the storm, when he was enabled to exhort the crew to "be of good cheer," through the confidence given to himself, "Fear not, Paul; lo! God hath given thee all them that sail with thee."<sup>3</sup> And to turn from the later to "the former treatise" dedicated to Theophilus,

<sup>1</sup> See Acts xvi. 11.

<sup>2</sup> See p. 410.

<sup>3</sup> Acts xxiii. 11; xxvii. 22-25.



it is enough to point to the peculiar encouragements given to prayer in this Gospel, the remarkable profusion which it contains of words expressive of joy and exultation,<sup>4</sup> and to the fact that here only have we the three jubilant hymns connected with the Nativity. We may well reckon these characteristics of St. Luke's writings among the "wholesome medicines" which we owe to him as a "beloved physician."

It is easy to become fanciful in pursuing this line of thought; but, at all events, the view here presented is consistent; and whatever remains, after due abatements have been made, is in favour of the general argument. It is impossible that mere ingenuity, without truth, could have given this complexion to St. Luke's writings, and, through them, to the life of St. Paul. And if it were said that I have been leaving our proper subject by introducing remarks respecting one of the Gospels, this would hardly be a correct criticism: for St. Luke is the biographer of St. Paul; and whatever illustrates consistency in the recorded or inferred relations between these two characters of the Bible is part of the argument with which we are concerned.

<sup>4</sup> This point can be established by a careful examination of a Greek Concordance.

## APPENDIX V.

## THE DATE OF THE EPISTLE TO THE GALATIANS.

WHILE no one of St. Paul's letters more boldly and more convincingly proclaims its authorship than the Epistle to the Galatians, it does not so easily as do some of the others lend itself to that kind of verification which is obtained by following the method of the *Hora Paulinæ*. In its peculiarity of style and its intensity of personal feeling, manifesting themselves by rapid transitions from tenderness to indignation; in its strong and clear statement of theological doctrine, and, not less, in its practical inculcation of common duties, this letter declares that it was written by St. Paul. Yet it contains comparatively few of those notices of persons, places, and circumstances which enable us to establish undesigned coincidences between it and the Acts of the Apostles.\* We do not meet here such persons as Timotheus, Apollos, or Aquila and Priscilla; such reference to districts through which the

\* Not that this Epistle is vague in its character, or that it evades particulars. On the contrary, as regards certain persons and certain circumstances, it is extremely definite.

Apostle was travelling; such allusions to events that had taken place in cities where he had resided, as enable us to fix, with great exactitude, the time and place of writing the Epistles to the Corinthians or the Romans. Something of this difference may be due to the fact that, instead of long residences in great cities, like Ephesus and Corinth, St. Paul seems to have visited scattered towns in Galatia. While we read of the Church of Ephesus or the Church of Corinth, we read of the Churches of Galatia. Moreover, St. Paul is not here writing in anticipation of a personal visit, such as he contemplated when writing to Corinth or Rome. We must remember too that the Epistle to the Galatians is a very short document, and that it would be quite unreasonable to expect that all St. Paul's letters, assuming them to be genuine, are to give equal facilities to the same verifying treatment. But whatever we may say of these things, there is another kind of evidence, another mode of what may truly be termed undesigned coincidence, which does enable us to fix the date of the writing of this Epistle with considerable confidence.

If we observe what was passing in St. Paul's mind at the time of writing this letter, in reference to the controversies in which he was en-

gaged and the personal sufferings which he was called to endure ; if also we take a comparative view of forms of expression and of methods of reasoning, we come to the conclusion that this letter is one of that important and forcible group of Epistles which were written during the Third Missionary Journey. Later than the first Epistle to the Corinthians, which was written at Ephesus, at the time corresponding to the nineteenth chapter of the Acts of the Apostles, and earlier than the Epistle to the Romans, which was written in Achaia at the time corresponding to the twentieth chapter, it is probably nearly contemporaneous with the second Epistle to the Corinthians, which was written from Macedonia. The place of writing may have been either Macedonia or Achaia. The time was the year 57.

The argument, briefly sketched, is of this kind :—There are perceptible affinities between the Epistle before us and the first to the Corinthians. This fact may be illustrated by the quotation in both of the proverb, "A little leaven leaveneth the whole lump."<sup>6</sup> When we bring the second Epistle to the Corinthians into comparison, the resemblance becomes much closer. We see it on the broad scale in abruptness of

<sup>6</sup> See 1 Cor. v. 6; Gal. v. 9.

style and the expression of intense feeling. Paley has put so side by side the passage in one of these Epistles which refers to "the thorn in the flesh," and the passage in the other which refers to the "temptation in the flesh," as to show that they refer to the same thing, while yet the contexts in the two instances display perfect independence. This tends to prove that St. Paul wrote both Epistles, and that neither of them gave an intentional suggestion to the other.<sup>7</sup> I would use the coincidence for another purpose, namely, to furnish an indication that the two letters were written *about the same time*. I would make the same use of the mention in both Epistles of Titus, who seems to have been much in St. Paul's mind at this time.<sup>8</sup> Titus is not named at all in the Acts of the Apostles. This proves independence, while yet I have shown in notes above that no confusion is introduced into the narrative by what is said in the letters concerning him.<sup>9</sup> To this we may add the "agreement in a somewhat peculiar rule of Christian conduct" which we trace in Gal. vi. 1 and 2 Cor. ii. 6—8. Paley says, with justice, "I have little doubt but that it was the same mind which dictated these two passages." I would add that it is highly probable

<sup>7</sup> See on the Epistle to the Galatians, No. iii.

<sup>8</sup> 2 Cor. ii. 13. Gal. ii. 1, 3.      <sup>9</sup> See pp. 120, 121.

that they were written at the same period, when St. Paul was in the midst of the very special experiences caused by the state of affairs at Corinth; and certainly, if this supposition is correct, what we observe is true to nature, and cannot be the result of artifice. Let me note too (as we can fairly gather from an incidental allusion)<sup>1</sup> that the collection for the poor in Judæa, though not properly a topic of the letter, is much in the writer's mind. And we might pursue the resemblance between the two Epistles into points of verbal detail. Thus there is a very peculiar use of the strong word *κατεσθίειν* in both.<sup>2</sup> Again, when we read in one of these letters that "he that soweth sparingly shall reap also sparingly," we are instantly reminded of what we read in the other that "whatsoever a man soweth that shall he reap."<sup>3</sup> The affinity between the Epistle to the Galatians and the Epistle to the Romans is of a different kind; but it is even more convincing. In tone of thought, in separate theological phrases, in continuous argumentative passages, the resemblance is peculiarly close; and we feel this the more, if we keep in mind that in the one case the Apostle is writing indignantly to his own converts, while in the other he is writing persua-

<sup>1</sup> See Gal. ii. 10.<sup>2</sup> 2 Cor. xi. 20. Gal. v. 15.<sup>3</sup> 2 Cor. ix. 6. Gal. vi. 7.

sively to those whom he has not yet seen. It has been truly remarked that, among St. Paul's Epistles, there is no case of resemblance so close, except as regards the letters to the Ephesians and Colossians, which were written at the same time and sent by the same messenger.<sup>4</sup> It is to be added that the phenomena of the case seem to indicate for the condensed theological statement in the Galatians a slightly earlier date than for the careful and elaborate theological argument in the Romans. On the whole, I cannot doubt that the date of the Epistle under consideration is to be placed at this point, and that by so placing it, in its relation to the other three Epistles of the same group, we complete our picture of the tone and spirit of St. Paul's work and feeling during the Third Missionary Journey.

So far as this reasoning is sound, it is an important addition to the *Hora Paulinæ*. The Epistle to the Galatians floats loose, so to speak, in Paley's book, without any moorings of person and place to fasten it to a particular part of the narrative of the Acts of the Apostles; but by another kind of reasoning, or rather by another application of Archdeacon Paley's own reasoning, it appears that we can anchor this Epistle in its right position.

<sup>4</sup> See APPENDIX VII.

## APPENDIX VI.

## ST. PAUL'S JOURNEYS TO JERUSALEM.

BELIEVING that the author of the *Horæ Paulinæ* is in error, when he suggests (pp. 178, 179), to meet the requirements of Gal. ii. 1—10, a journey to Jerusalem not named by St. Luke at all, and agreeing with the majority of commentators that the visit here in question is that which is described in Acts xv. 1—31, I will briefly endeavour here to dispose of the difficulties raised by Archdeacon Paley, and will then state some positive reasons for this identification.

The case stands thus:— Five visits of the Apostle to Jerusalem, after his Conversion, are enumerated by St. Luke. Of these the first (Acts ix.) immediately after that event, and the last (Acts xxi.) two years before his voyage to Rome, are not supposed by any one to fit the case. We may also put out of the question the second visit (Acts xi.) shortly before the First Missionary Journey, and the fourth (Acts xviii.) at the close of the Second, partly because, though respectable names can be quoted in favour of them, the arguments in their support are very weak, but chiefly because Paley himself has not



advocated either of them. He says distinctly (p. 146) that the visit of Gal. ii. is either identical with that of Acts xv., or that it is one omitted by the historian. Against the identification he brings forward, though not very confidently, five objections.

(1.) In the Epistle it is said that St. Paul went up "by revelation:"<sup>6</sup> in the Acts we read that he was sent by the church at Antioch.<sup>8</sup> This, it is remarked, is "not very reconcilable." But really there is no difficulty in reconciling these two aspects of the fact. They are quite consistent with one another. There was a coincidence of outward impulse and inward impulse in the mission of St. Peter from Joppa to Cæsarea;<sup>7</sup> and we could easily imagine that if we had one account of that occurrence from St. Peter and one from St. Luke, the former would make mention of the inward and the latter of the outward. We have, however, a case precisely in point from the life of St. Paul himself. Speaking to the Jewish mob in the Temple Court he said that he had, on his first visit to Jerusalem after his conversion, been directed by a vision in that Temple to leave the city:<sup>8</sup>

<sup>6</sup> Gal. ii. 2.

<sup>6</sup> Acts xv. 2.

<sup>7</sup> Acts x. 17—20.

<sup>8</sup> Acts xxii. 17, 18. See APPENDIX on the three accounts of St. Paul's Conversion.

whereas St. Luke's statement is that the Christian brethren caused him to go to Tarsus, to secure his safety.<sup>9</sup> There is no inconsistency between these two statements. St. Paul is recounting a part of his own inner experience. St. Luke is giving a general narrative of the Acts of this Apostle.

(2.) St. Paul says that he communicated on this occasion "privately" with those who were of chief influence in the church; St. Luke says that a public conference was held. But here again there is no inconsistency. Private meetings are often the best preparation for a successful public meeting, especially when the matter in hand is delicate and difficult. Moreover St. Paul's own words imply that general as well as private communications took place.<sup>1</sup> And, further, it is to be remembered that St. Paul is here chiefly thinking of the recognition of his own apostleship, whereas St. Luke is describing an ecclesiastical transaction.

(3.) It is urged that in the Epistle "no notice is taken of the deliberation and decree which are recorded in the Acts, and which, according to that history, formed the business for which that journey was undertaken." But from St. Paul's

<sup>9</sup> Acts ix. 29, 30.

<sup>1</sup> See Gal. ii. 2.

point of view, when he wrote the letter, the journey had been taken for another business, on which it was more to his purpose, in writing to the Galatians, to dwell. There were, in fact, two anxious subjects in his mind, when he made that journey from Antioch to Jerusalem ; and that which related to his own independent Apostolic authority is now chiefly before his recollection.

(4.) Again, it might be supposed that, to give force to his rebuke of the Judaizing propensities of the Galatians, he would have appealed to the authority of the decree of this Council. But if such an appeal had been requisite, it would have been no more necessary here than in other parts of the letter. He rests his claim throughout on his own authority, and it would have derogated from that claim to have urged any other. Moreover, the Galatians had no special concern with this decree at all. It was addressed to the Churches of Syria and Cilicia ; and the Judaizing outbreak in Galatia was subsequent to that in Antioch, and somewhat different in its character. For further remarks in answer to this fourth objection I may refer to Arch-deacon Paley himself.

(5.) It is thought that another difficulty arises from the account of Peter's conduct towards the

Gentile converts at Antioch, as given in the latter part of the second chapter of this Epistle. But the true answer here is that St. Peter was thoroughly inconsistent;<sup>2</sup> and it is to be observed that he was no less inconsistent with what he had been taught, long before, at Joppa and Cæsarea, than with his own deliberate opinion, as expressed in the Council at Jerusalem.

To these answers to objections a word may now be added on the positive reasons for identifying the journey of the fifteenth chapter of the Acts with that of the second chapter of the Galatians. In each case Barnabas was St. Paul's companion. In the Acts it is said that, besides Paul and Barnabas, "certain others" went to Jerusalem: and in the Epistle we find Titus specified in this position. At Jerusalem, too, in both cases, Peter and James are conspicuous. Nor should we fail to observe that there is a geographical agreement between the two accounts. St. Paul says that he was in "the regions of Syria and Cilicia"<sup>3</sup> when the occasion arose for this journey. St. Luke says it was from "Antioch," the chief city in this region, that he was sent. Again, there seems no difficulty in identifying "the false brethren unawares brought

<sup>2</sup> See above, p. 187.

<sup>3</sup> See above, p. 151.

in," who came in privily to spy out the liberty of the Christians at Antioch with the "certain men that came down from Judæa," to whom "no such commandment" had really been given.<sup>4</sup> There is also in each case the same general character of the subject under discussion, and the same evident proof that the discussion was earnest and even vehement.

On the whole, when these things are taken into account, it is hard to believe that the two occasions can have been different. And the general result is no loss, but rather a gain to the aggregate of proof that the Epistle to the Galatians is harmonious with the narrative in the Acts, while the circumstances under which it was written were remarkably independent.

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## APPENDIX VII.

### THE EPISTLES TO THE EPHESIANS AND THE COLOSSIANS COMPARED.

It has been remarked in a note above (p. 190) that during the last half-century serious assaults have been made on the Epistle to the Ephesians.

<sup>4</sup> Compare Gal. ii. 4 with Acts xv. 1, 24.

The grounds of the objections against its authenticity are mainly two. First, it is thought incredible that St. Paul, in writing to a place where he had resided long, should not have sent special messages and salutations, as he does, for instance, in writing to Corinth. Secondly, it is urged that in a letter to the Ephesians he would not have said that he had *heard* of their religious character, but that, as when writing to the Thessalonians, that he *remembered* it.\* Much of this hostile attack is swept away, if we believe that the Epistle in question is not specifically a letter to the Ephesians at all, but, as Paley suggests, a circular letter, addressed to several places, of which Ephesus was one; and, as has been observed in a note above (p. 220), this theory has recently derived a strong confirmation from the fact that the words ἐν Ἐφέσῳ in the first verse are absent from the Sinaitic manuscript.

But Paley has, with the utmost sagacity, though without anticipating the criticism which has been developed since his day, suggested another mode of reasoning, which is of the utmost value in this controversy. On a comparison of the Epistles to the Ephesians and

\* Compare, for instance, Eph. i. 15, with 1 Thess. i. 3.

Colossians, it can be shown, almost conclusively, that they were written by the same person at the same time. If this can be established, then whatever argument is sound for the Pauline authorship of the Epistle to the Colossians (and, let it be added, of the associated Epistle to Philemon) can be carried, as a matter of course, to the credit of the Epistle to the Ephesians. With the utmost ease, for instance, we add a link to the chain which "connects Onesimus with Philemon, Philemon with Archippus, and Archippus with Colossæ," and prolong the evidence so as to include the (so-called) Epistle to the Ephesians;<sup>6</sup> while the reasoning employed to establish an undesigned conformity between the Colossians and the Acts, in that both represent St. Paul's sufferings to have arisen from his claiming for the Gentiles the full right to Christian privilege without submitting to the Jewish law, is equally valid for the Ephesians, since to them he writes thus at the beginning of the letter: "For this cause I Paul, the prisoner of Jesus Christ *for you Gentiles*."

As to the proof that these two Epistles were written by the same person at the same time, this is presented to us in the *Horæ Paulinæ*

<sup>6</sup> See on the Ephesians, No. iv., comparing the observations on Philemon, Nos. i. and ii.

by means of a careful and very ingenious comparison. The author shows that besides a "consent in the general tenor of the two Epistles, and in the run and warmth of thought with which they are composed," we find "expressions and whole sentences repeated," as though, in the writing of the second letter, they were "fresh in the author's mind from the writing of the first" (p. 192); there are specimens again "of that *partial* resemblance which is only to be met with when no imitation is designed, when no studied recollection is employed, but when the mind, exercised upon the same subject, is left to the spontaneous return of such phrases as, having been used before, may happen to present themselves again" (p. 204); and, once more, the association in which the topics of these two documents follow one another is, in some cases, *arbitrary, yet alike*, which is just what we should expect in "two letters issuing from the same person, nearly at the same time, and on the same general occasion" (p. 210, 211).

It is probable that this kind of comparison could be carried on still more minutely, and with an increasing force of evidence in proportion to the ingenuity exercised in the process. I will just add one example of what I mean.



In the Epistle to the Ephesians (v. 18—20) we find the following passage: "Be not drunk with wine, wherein is excess; but be filled with the Spirit; speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ." In the Epistle to the Colossians (iii. 15, 16) the Apostle writes: "Let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." It seems to me that a strong sense of the enjoyment and usefulness of sacred poetry and sacred music was in the Apostle's mind when he wrote these two passages. But in giving an exhortation upon the subject to the Ephesians and Colossians, he proceeds from two different starting-points. In the one case it is an admonition against drunkenness, in the other case it is an allusion to the possession of Christian peace in the heart, which leads up to his precept concerning "psalms and hymns and spiritual songs." The words, however, are in

both instances the same: in each case, too, the whole sentence is surrounded, so to speak, with an atmosphere of thankfulness; and the reference in the Epistle to the Colossians to our being "called in one body" seems like an anticipation or a reminiscence of what is said at length in the Epistle to the Ephesians concerning the unity of the Church of Christ.

As to the notion that one of these Epistles was somehow composed from the other, with additions or subtractions, it is difficult to imagine a motive for such a forgery. To suppose that what we call the Epistle to the Ephesians was constructed to supply the want of that Epistle to the Laodiceans, which is mentioned in Col. iv. 16, is too absurd to deserve refutation. It is indeed probably that very Epistle "from Laodicea," but supplied to us from St. Paul's own hands. It should be added, that one long and very important passage in the shorter of the two letters which we are comparing has no correlative whatever in the longer;<sup>7</sup> and as to the absence of personal allusions in the so-called Epistle to the Ephesians,

<sup>7</sup> I refer to Col. i. 8—23. We may reasonably conjecture that the other Churches to which the circular letter was addressed were not equally infected with the false philosophy against which St. Paul warns the Colossians.

we should not have any further mention of the same person who took the letter and with which a warm personal feeling is connected. It would certainly be unusual when the letter was delivered to the several Churches for which it was intended, but it was not unusual that Luke, Titus, Mark, Aristarchus, and Barnabas should be named in a nearly similar letter, that is letters expressly directed to the Church of Ephesus and the household of Priscilla.

## APPENDIX VIII

### ST. PAUL'S CHARACTERISTIC METAPHORS

*These Appositions must necessarily be short. I may, therefore, I hope, without impropriety, refer to a book entitled "The Metaphors of St. Paul," where I have treated of this subject at greater length. Here we have to deal with it only in its bearing on Christian Evidence.*

The evidential argument, in the present instance, stands thus:—We have a series of letters

\* See Eph. vi. 21, 22.

before us, which profess to be written by the same person ; and we inquire whether there is sufficient internal testimony to justify this belief. Among other points which we use as tests, we naturally have recourse to the kind of illustrative language employed by the alleged writer of the letters. If we find it to be the same in all, this is testimony of some value in favour of that which we are seeking to establish,—and all the more, if the writer is a man of imaginative mind, warm impulse, eager energy, and keen persuasiveness.

This question is concerned with something more than mere resemblance of language. It regards the customary associations of the man's mind, the set of his thoughts, the course of his feeling, the traces of what has impressed him, the indications of the circumstances that have surrounded him, and thus may conduct us to a very confident conclusion regarding his identity. It might, perhaps, be urged that such peculiarities of style are easy of imitation ; and in this objection it must be acknowledged that there is some truth. We must carefully note, therefore, whether the instances which we find come before us casually, easily, without forethought, and in connexion with contexts of various kinds.

Now this may be said, in general terms, of St. Paul's metaphorical language, that it has to do, not with the aspects and operations of Nature, but with the active interests and outward manifestations of the life of Man. There is in the one short Epistle of St. James more imagery drawn from the former source than in all the Epistles of St. Paul put together. *His* favourite figures are taken from the midst of the busiest human society, or if they are taken from nature, they are taken from nature in connexion with human industry. Four instances are given in the book to which reference has been made. I will briefly call attention to them here, and will add two others which the book does not contain.

(1.) Wherever St. Paul was residing, at Corinth, at Athens, and in all places where a Greek population was predominant, athletic games came before his notice, as a subject which caused an engrossing and universal attention: and they suggested to him some of his most animated imagery. Among those lively and exciting games the foot-race was the struggle which created the most eager interest; and this is pre-eminently the image which seems to come obviously to the Apostle, when he employs comparisons of this kind. Two examples will occur

to the reader immediately. Writing to the Philippians he says: "Not as though I had already attained, either were already perfect—but I *follow after*. This one thing I do, forgetting those things which are behind, and *reaching forth* unto those things which are before, I press toward the mark *for the prize*." In the first Epistle to the Corinthians he writes thus: "Know ye not that they which run *in a race* run all, but one obtaineth *the prize*? So run, that ye may obtain. And every man that *striveth for the mastery* is temperate in all things. Now they do it that they may obtain *a fading crown*; but we an unfading. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I *keep under my body* and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."<sup>1</sup> Here we have brought before us, not only the eager endeavour which the race inspires, but the prize, and the preparatory training. This reminds us of another passage, where this training comes to view. "Bodily exercise"—the preparation for the gymnastic contests—"profiteth little; but godliness is profitable unto all things, having

<sup>1</sup> Phil. iii. 12—14.

<sup>1</sup> 1 Cor. ix. 24—27.

the promise not only of the life that now is, but of that which is to come.”<sup>2</sup> Elsewhere the judge, who awards the prize, is named : “ I have fought the good fight : I have finished *my course* : I have kept the faith : henceforth there is laid up for me *the crown* of righteousness, which the Lord, the righteous *Judge*, shall give me in that day.”<sup>3</sup> Now nothing could be more different than the contexts in the four Epistles from which these four passages are taken : and yet in each case the imagery appears as naturally as ripples on a stream of water. But perhaps the evidential force of those passages is even stronger, where the allusions to the *stadium* are slight and incidental, as for instance when in writing to the Thessalonians St. Paul says, “ Pray for us, that the Word of the Lord may have *free course* and be glorified,”<sup>4</sup> or as when he says to the Romans, “ It is not of him that willeth, nor of him that *runneth*, but of God that showeth mercy,”<sup>5</sup> or to the Galatians, “ Ye *were running* well : who put a hindrance in your way ? ”<sup>6</sup> And here three new Epistles are brought into the enumeration, different from the other four. To these must be added two

<sup>2</sup> 1 Tim. iv. 8.

<sup>3</sup> 2 Tim. iv. 7, 8.

<sup>4</sup> 2 Thess. iii. 1.

<sup>5</sup> Rom. ix. 16.

<sup>6</sup> Gal. v. 7.

instances from the Acts of the Apostles. Preaching to the Jews at Antioch in Pisidia, St. Paul speaks of John the Baptist as "fulfilling his *course*."<sup>7</sup> Addressing the Elders at Miletus, he says, "None of these things move me, neither count I my life dear unto myself, so that I might *finish my course* with joy."<sup>8</sup> Thus the same characteristic imagery appears, not only over the wide range of St. Paul's Epistles, but on the scantier ground of his speeches.

(2.) Another part of St. Paul's favourite imagery is connected with military subjects. And it is extremely natural that this should be the case. If the narrative of the Acts is true, his mind was, during the period to which the latter part of that narrative belongs, perpetually in contact with such subjects. During his whole life, indeed, he was familiar with the *sight* of Roman soldiers: from the time when the tumult took place in the Temple Court, he was never out of their immediate presence, whether in barracks or in prison, or on journeys or on voyages;<sup>9</sup> and after he was delivered up in Rome by Julius to the commander of the Prætorian Guard, we find the same association taken up immediately in the correspondence which be-

<sup>7</sup> Acts xiii. 25.

<sup>8</sup> Acts xx. 24.

<sup>9</sup> See Acts xxii. 24; xxiii. 17, 23; xxvii. 1, 42, 43; xxviii. 16.



longs to his two years' captivity. Finishing his letter to the Colossians, with the chain on his wrist, he says, "The salutation by the hand of me Paul: remember my bonds:" and in this phrase, used as he affixes his signature, there is a striking and obviously unpremeditated coincidence with his condition, almost more persuasive than those which Paley has noticed.<sup>1</sup> Imagery drawn from this military source is found throughout the range of St. Paul's Epistles. We are to put on "the armour of light" (Rom. xiii. 12), which elsewhere is described as "the armour of righteousness on the right hand and on the left" (2 Cor. vi. 7), where weapons of both offence and defence are set clearly before our thoughts. We have details in still greater fulness in an earlier Epistle (1 Thess. v. 8): "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation." But the most copious passage of all is in one of the Epistles of the first captivity (Eph. vi. 11—17): "Put on the whole armour of God, that ye may be able to stand against the wiles of the devil. . . . Wherefore take unto you the whole armour of God. . . . Stand therefore, having your loins girt about with truth,

<sup>1</sup> See on the Epistle to the Ephesians, No. v.

and having on the breastplate of righteousness : and your feet shod with the preparation of the Gospel of peace : above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked ; and take the helmet of salvation, and the sword of the Spirit, which is the word of God.” In this one passage there is a world of argument for the authenticity of an Epistle which has of late been much called in question.<sup>2</sup> These sentences could hardly have come into existence except in the presence of military life : they compensate, too, in one way, for that want of *detail* in other respects which has been made the ground-work of hostile criticisms of this Epistle ; while certainly there is nothing in the Epistle to the Colossians out of which this passage could have been developed.<sup>3</sup> Slight and indirect references to military associations should not be overlooked. Writing to the Philippians, St. Paul says that peace shall be the *garrison* of their hearts (Phil. iv. 7). Writing to the Corinthians, he says that in the Resurrection every man shall be in *his own military company*<sup>4</sup> (1 Cor. xv. 23). And the remarks

<sup>2</sup> See above, p. 190.

<sup>3</sup> See APPENDIX VII., on the comparison of Ephesians and Colossians.

<sup>4</sup> The “trumpet,” too, in this solemn chapter (v. 52), is itself a military metaphor.

made on this part of the subject may close with the mention of two striking references to *campagna*. St. Paul says to Timothy 2 Tim. ii. 3, 4. "Thou therefore endure hardness, as a good soldier of Jesus Christ: no man that goeth on a campaign entanglieth himself with the affairs of life; that he may please him that hath chosen him to be a soldier:" and in the second Epistle to the Corinthians x. 3—5) we seem to have reminiscences of the destruction of those rock forts in Cilicia, which took place not long before St. Paul's birth, with the attendant circumstances of taking captives in the war,<sup>4</sup> and crushing all rebellion: "Though we walk in the flesh, we do not war after the flesh: for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled."

(3.) It has been remarked above that when

<sup>3</sup> Inadvertently the Authorized Version has "*this* life."

<sup>4</sup> In one place there is even a reference to the triumphal procession of a conqueror to the Roman Capitol. See 2 Cor. ii. 14—16.

Nature has a place in St. Paul's imagery, it is commonly Nature in connexion with Human Industry. Thus agriculture is prominent in his illustrative vocabulary. This fact may be exemplified, in the first instance, by a single word. Paley, in commenting on the Epistle to the Ephesians, has called attention to St. Paul's favourite use of the word "riches;"<sup>7</sup> and he has given several examples. Something of the same kind may be said of the Apostle's favourite use of the word "fruit:" and perhaps it was the same exuberant, expansive habit of mind, so to speak, which led, in both instances, to this kind of phraseology. He desires to visit the Romans, that he may "have some *fruit* among them also, as among other Gentiles."<sup>8</sup> His desire for continuance in life is, as he tells the Philippians, that life is the condition of bringing forth "*fruit*" in his work.<sup>9</sup> He says to the Colossians that the Gospel, in all the world, is ever growing and "bringing forth *fruit*."<sup>1</sup> In the Epistle to the Galatians he describes in detail all "the *fruits* of the Spirit."<sup>2</sup> He urges the Ephesians to "walk as children of the light:" for, he adds, "the *fruit* of light is in

<sup>7</sup> See p. 214.<sup>8</sup> Rom. i. 13.<sup>9</sup> Phil. i. 22.<sup>1</sup> Col. i. 6.<sup>2</sup> Gal. v. 22.

all voiceless and senselessness and truth."<sup>3</sup> It thus is not that the voiceless Christ's prayer must wait for something good working out before it is answered.<sup>4</sup> Therefore those who say means in the passages where *Resurrex* is found, must not forget the use of this word.<sup>5</sup> If we cannot generally agree as to its meaning, we must at least direct to find images drawn from the seed-time and harvest and thus view the matter under three aspects. The very resurrection of the Resurrection is that the planted seed will correspond with the seed that is sown. Again the character and destiny of each man will be formed according to this principle, "whatsoever a man soweth, that shall he also reap."<sup>6</sup> And once more, a good man's power of practical penitence comes, like a farmer's increase, from God, each harvest "multiplying the seed" from whence the next harvest comes.<sup>7</sup> The process of grafting finds a place in a well-remembered and difficult passage of the *Romans*, of which it is enough to say here that the very point of the passage probably resides in its contrast with what is commonly

<sup>3</sup> Eph. i. 9. See note above, p. 219.

<sup>4</sup> Titus iii. 14.

<sup>5</sup> See Rom. vi. 21, 22.

<sup>6</sup> 1 Cor. xv. 26-28.

<sup>7</sup> Gal. vi. 7, 8.

<sup>8</sup> 2 Cor. ix. 6-9.

done with olive-trees.<sup>9</sup> One long context, having reference to Apollos and himself, takes the whole process of horticulture to elucidate great principles regarding the spiritual work of Christian Ministers, their co-operation with one another, and their dependence on God.<sup>1</sup> Nor are the Apostle's illustrations, under this general head, limited to the processes of vegetation. The farmer has to do with the life of animals as well as the life of plants; and from that source likewise images are drawn, which enforce great principles connected with the Christian Ministry. Those who labour for the spiritual good of others have a claim to support. "Who planteth a vineyard, and eateth not of the profit of the fruit thereof? or, who findeth a flock and eateth not of the profit of the milk of the flock?"<sup>2</sup> Once more, when we find a proverbial sentence from the Old Testament twice quoted by St. Paul, and in two very different Epistles, separated from each other by a wide interval of time, we may be sure that the sentiment expressed in that proverb had a strong hold on the Apostle's mind. It is therefore very important to note that both in the first Epistle to the Corinthians

<sup>9</sup> Rom. xi. 16—24.

<sup>1</sup> 1 Cor. iii. 6—9.

<sup>2</sup> 1 Cor. ix. 7.

and the first to Timothy we find that precept of the Book of Deuteronomy, "Thou shalt not muzzle the ox that treadeth out the corn."<sup>3</sup>

(4.) Metaphors of the above-mentioned three classes are brought together in a remarkable and most characteristic series of sentences which we find in the second Epistle to Timothy. "No man that enters on a soldier's career mixes himself up with the common business of life; no man striving in the games will obtain the prize, unless he has kept the rules; it is the farmer that labours who has the first claim to the profits of the produce of the farm."<sup>4</sup> I now turn to another class of metaphors, quite in harmony with these, as being in close connexion with the human and social aspect of things around him. The first Epistle to the Corinthians (iii. 9) exhibits a very striking transition from agricultural imagery to *architectural*. "Ye are God's husbandry; ye are God's *building*." And the word "building" being mentioned, St. Paul proceeds to give, in illustration of the work and responsibilities of the Christian Ministry, an allegory from architecture, as rich and detailed as that which has just been drawn from horticulture. The contrast is presented

<sup>3</sup> Deut. xxv. 4.

<sup>4</sup> 2 Tim. ii. 4—6.

between the miserable hovels of the poor, on the one hand, with walls of "wood," the interstices filled up with "hay," and mere "stubble" on the roof, and sumptuous and strong buildings on the other, with slabs of marble, porphyry and granite, and rich metallic decoration. A fire might easily leave the latter unhurt, whilst the former are destroyed. So with the results of the work of Christian Ministers, according as it is good or bad, even though it be on the right foundation. It is well worthy of remark, that the passage was written at Ephesus, during the very interval of time when that great tumult took place in connexion with the Temple of Diana, which is described with so much animation in the Acts of the Apostles ;<sup>5</sup> and that two other instances, in which imagery of this kind occurs, are in letters addressed to that very region of "Asia," which is spoken of there as universally devoted to the worship of this goddess.<sup>6</sup> The Epistles to the Ephesians and Colossians were addressed to those who resided in this region; and in both of them, though with variations of expression and context, we find emphatic reference made to Christian life as a "building" rising upward from a

<sup>5</sup> Acts xix. 23—41.

<sup>6</sup> See v. 27.



strongly-laid foundation." In another passage of the Ephesians, in which no correlative is found in the parallel Epistle, we observe a good illustration of what Paley calls St. Paul's habit of "going off at a word."<sup>1</sup> In ii. 19, after he has happened to use the word "household," it seems as if the whole house rose before him, from foundation to roof, and transformed itself into a temple. "Ye are built upon the foundation of the apostles and prophets, Jesus Christ Himself being the chief corner-stone, in whom all the building fitly framed together, groweth into a holy temple in the Lord; in whom ye also are being built together for a habitation of God through the Spirit."<sup>2</sup> We must remember, too, the close association of Ephesus with Timothy, in the second letter to whom the following words occur: "Nevertheless, the foundation of God standeth sure, having this seal, The Lord knoweth them that are His, and, Let every one that nameth the name of Christ depart from iniquity."<sup>3</sup> The *furniture* of a house forms the basis of striking allegorical passages in this

<sup>1</sup> Eph. iii. 17; Col. ii. 7. These are not among the parallelisms which Paley adduces in comparing these two Epistles, but they might with advantage have been added to his list.

<sup>2</sup> See on Eph. No. iii.

<sup>3</sup> Eph. ii. 20—22.

<sup>4</sup> 2 Tim. ii. 19.

Epistle and in that to the Romans.<sup>2</sup> The characteristic *style*, too, of much of the architecture of St. Paul's day gives point to some of his sentences. John, Peter, and James are described, in the Epistle to the Galatians, as "pillars" of the Church;<sup>3</sup> and Timothy is charged himself to maintain this character.<sup>4</sup> Perhaps, however, the strongest proof of the predominance of this kind of illustrative thought, in St. Paul's writings, is found in his use of the word "*edify*." This verb, or its substantive "*edification*," occurs in some form or other about twenty times in the New Testament; and in every instance, except one, it is used by St. Paul. And the case becomes stronger, if we take into account all the passages where "*build*" and "*building*" are employed. The examination of these passages must be left to the reader.<sup>5</sup> After we have examined them, it is striking to observe (once more we are brought back to the neighbourhood of Ephesus) that the Apostle commends the elders at Miletus "to God and to the word of His grace, which is able to *build them up*."<sup>6</sup>

<sup>2</sup> Rom. ix. 21—23.    <sup>2</sup> Tim. ii. 20, 21.    <sup>3</sup> Gal. ii. 9.

<sup>4</sup> Such I conceive to be the reference of the word "pillar" in 1 Tim. iii. 14, 15.

<sup>5</sup> See, for instance, 2 Cor. v. i. Gal. ii. 18.    <sup>6</sup> Acts xx. 32.

To the four examples of St. Paul's metaphorical style, which have been given above, others might be added, fulfilling the same conditions of being taken from the interests and business and outward aspect of social human life. Thus he is in the habit of drawing illustrations from the administration of justice, from the making of wills, from slavery, from marriage. I will refer more specifically to two other examples.

Elsewhere I have alluded to the large attention bestowed by St. Paul on money-matters. In one or two cases he takes his images from the market. "*Owe* no man anything, but to love one another," he says to the Romans.<sup>7</sup> In the same Epistle he speaks of himself as "*a debtor* both to the Greeks and to the barbarians,"<sup>8</sup> and says that we all are "*debtors*, not to the flesh, to live after the flesh."<sup>9</sup> So, in the Galatians, he that causes himself to be circumcised makes himself "*a debtor* to do the whole law."<sup>1</sup> Another phrase of the same kind is that which tells us, in the Epistle to the Romans, that "*the wages* of sin is death."<sup>2</sup> Under the same head we might possibly bring

<sup>7</sup> Rom. xiii. 8.      <sup>8</sup> Rom. i. 14.      <sup>9</sup> Rom. viii. 12.

<sup>1</sup> Gal. v. 3. In Rom. xv. 27 the same word is used in a more literal way.

<sup>2</sup> Rom. vi. 23.

that frequent use of the word "*riches*," which has been mentioned elsewhere; and undoubtedly we must name in this connexion that precept in the Epistles to the Ephesians and Colossians which charges us to "*redeem* the time."<sup>3</sup> This expression is often misunderstood and explained to denote the making up for lost time. But we cannot make up for lost time. The phrase, as St. Paul uses it, denotes the making the most of an opportunity, as men *buy out of the market* what they may perhaps never get as cheap again.

The word "*mystery*" is very frequently used by St. Paul; and it is a great help towards our apprehension of the meaning in which he employs it, if we view it in this connexion. The "*Mysteries*" of the Greeks were religious secrets revealed to the initiated; and they formed a permanent institution of the society in the midst of which his work was done. When he travelled from Athens to Corinth (Acts xviii. 1) he passed by the scene of the renowned Eleusinian Mysteries; and it was as natural that he should borrow some of his illustrative language from this source as from the *stadium*, where the foot-races took place at Corinth, or from the "*temples made with hands*" which he saw at Athens.

<sup>3</sup> Eph. v. 16; Col. iv. 5.

The secret was a secret concealed from man-  
 and till the apostles were sent to make it known.  
 After it was preached it was a mystery in this  
 sense, that it was a *secret revealed* and this is  
 the sense in which St. Paul uses the word. Two  
 of the weightiest passages in the New Testament  
 present themselves at once in confirmation of the  
 statement. At the end of the Epistle to the  
 Romans we read: "Now to Him that is of  
 power to establish you according to my Gospel,  
 and the preaching of Jesus Christ, according to  
 the revelation of the mystery which was kept secret  
 since the world began, but now is made manifest,  
 and by the Scriptures of the prophets, according  
 to the commandment of the Everlasting God  
 made known to us." With this we should com-  
 pare what we read in the third chapter of the  
 Epistle to the Ephesians: "If ye have heard of  
 the dispensation of the grace of God which is  
 given me to you-ward; how that by revelation  
 He made known unto me the mystery, as I wrote  
 afore in few words, whereby, when ye read, ye  
 may understand my knowledge in the mystery of  
 Christ, which is other than that which was made known  
 unto the sons of men, as it is now revealed. . . .  
 Unto me, who am less than the least of all

<sup>1</sup> Rom. xvi. 25, 26.

saints is this grace given, that I should *preach* among the Gentiles the unsearchable riches of Christ, and to *make all men see* what is the fellowship of the *mystery*, which from the beginning of the world *hath been hid* in God.”<sup>5</sup> We see from these passages that the main point of the word “mystery,” as used by St. Paul, is that it is a *revelation*. What was a secret is now a secret no longer. The very duty to which he is appointed is that he is to initiate all men. And the same is the case elsewhere, and in other Epistles. Thus three distinct passages, all to the same effect, can be quoted from that which was written to the Colossians.<sup>6</sup> Thus he says to the Corinthians, in a passage the main topic of which is the revelation of what had previously been unknown: “We *speak* the wisdom of God in a *mystery*, even the *hidden* wisdom, . . . which none of the princes of this world knew, . . . but God hath *revealed* them to us by His Spirit.”<sup>7</sup> Thus again, when he writes to Timothy that the Deacons are to “*hold* the *mystery* of the faith in a pure conscience,” it certainly is not meant that they are to conceal it.<sup>8</sup> The case, too, becomes still more evident when we take into account certain specific parts of the revelation of Chris-

<sup>5</sup> Eph. iii. 2—9.

1 Cor. ii. 7—10.

<sup>6</sup> Col. i. 26, 27; ii. 2; iv. 3.<sup>8</sup> 1 Tim. iii. 9.

tianity to which this word is applied. Of the Incarnation he says, "Great is the *mystery* of godliness: God *manifest* in the flesh."<sup>9</sup> Of the Resurrection he says, "Behold I *show* you a *mystery*: we shall not all sleep."<sup>1</sup> Similarly, in other Epistles, of the union of Christ with His Church,<sup>2</sup> and of the restoration of the Jews to God's favour.<sup>3</sup> Putting all these things together we apprehend more clearly than would otherwise be possible, what St. Paul means when he says of the Apostles (as of all Ministers of the Gospel) that they are "Stewards of the Mysteries of God."<sup>4</sup> And it is to be observed that the results of his inquiry into St. Paul's employment of a remarkable word, are drawn from the whole range of his Epistles, so as to afford a proof of the authenticity of all.

It is probable that the use of some of these metaphors might be shown to contain indications of the *character* of St. Paul. A man's customary language (at least if he is a man of mark) generally shows something of his disposition and bent of mind,—and perhaps especially the language which he uses in his letters. This Appendix, however, is restricted to the argument to

<sup>9</sup> 1 Tim. iii. 16.

<sup>1</sup> 1 Cor. xv. 51.

<sup>2</sup> Eph. v. 32.

<sup>3</sup> Rom. xi. 25.

<sup>4</sup> 1 Cor. iv. 1.

be derived from the fact that the same characteristic metaphorical language appears throughout the Epistles of St. Paul.

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## APPENDIX IX.

### THE "FAITHFUL SAYINGS" OF THE PASTORAL EPISTLES.

THE plan of this work embraces the comparison of the Epistles of St. Paul among themselves; as well as the co-ordinating of them, where it is possible, with definite parts of the narrative in the Acts of the Apostles. Now we are conscious, even on a superficial study, that the Pastoral Epistles form a group apart from the rest, that they relate to circumstances somewhat different, and belong to a period somewhat different. Nor have we much difficulty in coming to the conclusion that their date is later than that of any of the others. Paley is undoubtedly correct in saying that they pertain to the time which is subsequent to the first imprisonment.<sup>5</sup> Thus they are altogether outside of the whole region which is included within

<sup>5</sup> See pp. 238, 239.

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the Acts. Hence, what I have ventured to call co-ordination with the history is in this case impossible ; and a comparison of these Epistles with one another is proportionally of greater moment.

A comparison of this kind leads to such observations as the following. These three Epistles clearly belong to the same general period : hence whatever fixes the date of one of them, approximately fixes the date of the two others. These documents indicate a more developed form of heresy and a more mature system of Church organization than those which we find in the rest of St. Paul's letters. Peculiar words and phrases are used in these letters which we do not find in the others : and these words and phrases are such as an old man would employ. St. Paul is here more hortatory than elsewhere ; he lays great stress on obedience to conscience, on the discharge of duty, on adhesion to sound doctrine. There is also a peculiar shade of sadness perceptible in these letters, as though a long life had given to the writer experience of much disappointment.

These characteristics of the Pastoral Epistles may be illustrated by an examination of those passages in them which are made emphatic by the addition of the phrase, "it is a faithful



saying,"—"it is a true saying,"—a mode of expression found nowhere else in St. Paul's writings. In doing this I may be allowed to use what I have written on the subject elsewhere at greater length.<sup>6</sup> Archdeacon Paley has referred to this peculiar mode of expression as characteristic of these three letters:<sup>7</sup> but they are capable of being used, much more fully, as elucidations of the harmony and agreement which subsist among these documents, on the theory that they were written about the same time, in the latter period of St. Paul's life.

These "faithful sayings" are five in number, and they are distributed over the three letters.<sup>8</sup> They are partly proverbial and partly of a nature which may be termed liturgical. Under each head there are difficulties as to what part of the context, and how much of it, is to be included in the "faithful saying." Into these difficulties it is not necessary to enter here. It is sufficient, if we take a single example of each class.

"It is a faithful saying and worthy of all men to be received, that *Christ Jesus came into the world to save sinners.*"<sup>9</sup> No sentence can be

<sup>6</sup> Four papers in *Good Words* for 1873, pp. 69, 122, 345, 497.

<sup>7</sup> See p. 328.

<sup>8</sup> 1 Tim. i. 15; iii. 1; iv. 9; 2 Tim. ii. 11; Titus iii. 8.

<sup>9</sup> 1 Tim. i. 15.

imagined more worthy than this to be a Christian proverb: and it is worth while to observe that it is made all the more proverbial to us by being used liturgically in our Communion Service. It reminds us of the similar proverbs uttered by Our Lord Himself: "*They that be whole need not a physician, but they that are sick.*" and "*I came not to call the righteous, but sinners to repentance.*" Moreover, it is quite in St. Paul's manner to employ proverbial language; as, for instance, when he asks, "*Who art thou that judgest another man's servant?*" or when he quotes a saying of Christ that would otherwise have been unknown, "*It is more blessed to give than to receive.*"<sup>1</sup> But the point of interest here is that the sentence in question is not merely fit and worthy to become a Christian proverb, but that by adding the words "it is a faithful saying" the Apostle implies that it was *already* become such. We have not simply here to do with a maxim of life, expressed with an epigrammatic force which tends to give it general acceptance and currency. The preamble, "it is a faithful saying," gives at once to the proverb with which it is connected the character of a quotation. The sentence comes

<sup>1</sup> Rom. xiv. 4. Acts xx. 35.

before us as the approved utterance of an organized community, conscious of the religious life with which it is pervaded. Every society has its proverbs. Why not the Christian Church? But some time must elapse before the principles of an organized community become incorporated in current maxims. All this is in harmony, and quite naturally in harmony, with that view of the Pastoral Epistles which has been stated above. The Church is now more mature than it was when the earlier Epistles were written; and the Apostle himself writes with the sententiousness of an old man who accepts and enforces what has stood the test of experience.

The remarks made concerning the proverbial quotations of these letters are equally true regarding those which I have termed liturgical. Creeds and Hymns and other forms of this nature grew up side by side with the progress of Church life. They would hardly be coincident, at least in any mature shape, with the first preaching of the Gospel; but would come into existence gradually in the settled Christian communities, would spread from one such community to another, and become bonds of union among them. It is not worth while, in this place, to draw any distinctions between Hymns and Creeds. They practically run into one another.

Every good hymn is a creed, and those creeds are the most likely to instruct and strengthen the Christian people which are best adapted to be sung as hymns. It can hardly be doubted that other parts of the New Testament contain indications of the existence of such liturgical elements, though it may be in a very rudimentary form. And here again it may be observed that St. Paul elsewhere makes use of such liturgical elements, and thus manifests his consistency with himself. There is an instance in the first Epistle to the Corinthians, and another in the Epistle to the Ephesians. In the former St. Paul introduces by the phrase, "as it is written," the following words: "*Eye hath not seen, nor our heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him.*"<sup>1</sup> Now a difficulty has always been felt as to where these words are "written" in the Old Testament; but they are found in one of the Early Liturgies; and also in two of the earliest Fathers they occur as a quotation. It seems natural to conclude that even when St. Paul wrote to the Corinthians, they were more or less current in some form of prayer or praise. In reading the Epistle to the Ephesians, again, we

<sup>1</sup> 1 Cor. ii. 9, 10.

cannot fail to be struck by the rhythmical character of certain words used by the Apostle (v. 14) concerning the "children of light," and introduced by the phrase, "wherefore it saith:"<sup>3</sup> "*Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light:*" and the hymnical nature of the passage strikes us as the more observable, because in this Epistle St. Paul speaks of sacred music and poetry in such a manner as to prove the existence of "hymns" as well as "psalms" in the Church, and the high value set upon both.<sup>4</sup> This prepares us to find in the Pastoral Epistles some quotation of the same nature, with the probability that it will indicate something still more definite and mature; and in the last "faithful saying" we discover an example which fulfils these conditions: "*If we be dead with Him—we shall also live with Him: if we suffer—we shall also reign with Him: if we deny Him—He also will deny us: if we believe not—yet He abideth faithful.*"<sup>5</sup> The mere aspect of these words on the page justifies the strong opinion that we have before us a

<sup>3</sup> This seems more likely to be accurate than the translation "wherefore *he* saith" in the Authorized Version.

<sup>4</sup> See APPENDIX VII., on the comparison of Colossians and Ephesians.

<sup>5</sup> 2 Tim. ii. 11—13.

fragment of a Christian Hymn, and a Hymn uttered in that antiphonal manner which was customary to the Jewish Church; while the words, "it is a faithful saying," may be described as the "Amen," which gives to all these five quotations their liturgical or confessional character.

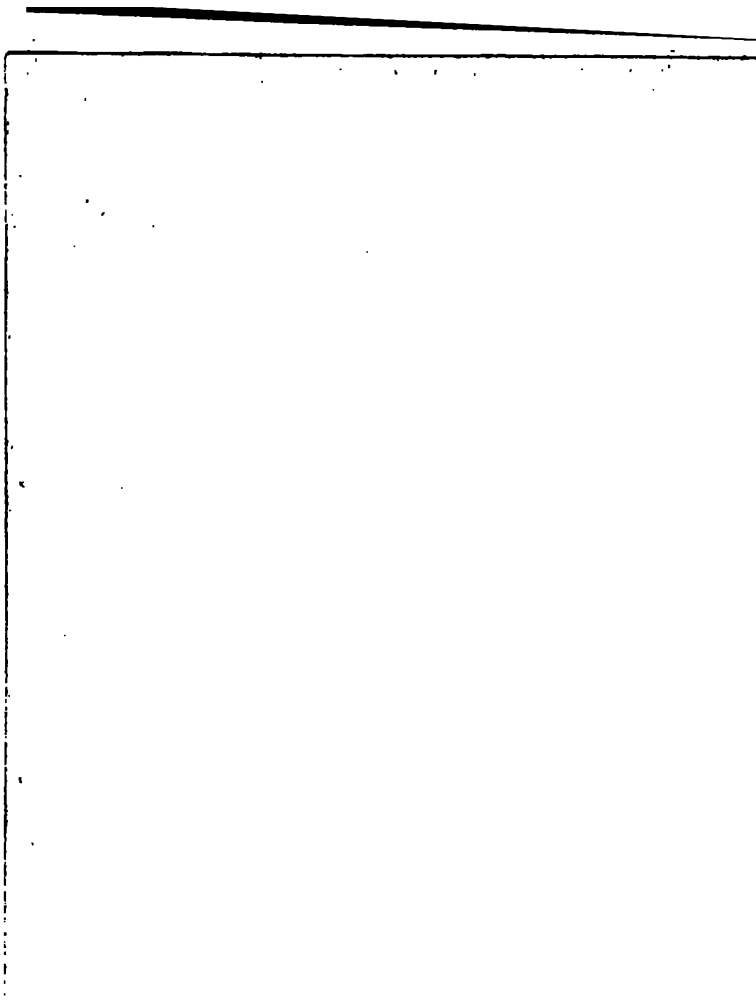
The evidence derived from this source converges with all other evidence to this one point in regard to the Pastoral Epistles—that they were written late in St. Paul's life, and written about the same time. And especially it must be observed that, on this theory, all the notices of *places* in these Epistles cease to present any difficulty. To assign these writings to certain parts of St. Paul's life, as recorded in the Acts, has often been attempted, but never with success. On the other hand, on the supposition of a second imprisonment, it is very easy so to arrange the journeys indicated in these Epistles, as, in Paley's words, to exhibit "their consistency and agreement with one another."

THE END.









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